DEVELOPING A MODEL OF MINISTRY
FOR INTERGENERATIONAL
LEADERSHIP

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ABSTRACT

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The context for this project is Rock Temple African Methodist Episcopal Church in Conyers, Georgia. The purpose of this project is to develop an intergenerational model for leaders that will prepare them for future church sustainability. This project addresses generational behaviors and traits, a model of intergenerational leadership, and methods to sustain the church. If Rock Temple African Methodist Episcopal Church leaders embraced intergenerational leadership, then intergenerational leadership will be represented on the church leadership team. The hypothesis was tested qualitatively by using pre-post data which consists of questionnaires, surveys and interviews. Antecedently, the church embraced intergenerational leadership.

ACKNOWLEDGEMENTS

I would like to thank God for my parents the late Elizabeth Chisholm, Julius Chisholm, and Charlie Jones for always believing in me and teaching me that the only thing that is standing in your way of achieving your goals is you. My parent's love and unwavering support provided me a firm foundation to grow, explore life, and to live life with humbleness and a firm confidence in God and myself.

I am eternally grateful to my wife, Jennifer Chisholm for her love, support, and encouragement throughout this doctoral journey. She has been amazing. I do not know what I would have done without her understanding, sacrifice and support. To my daughters Twyla, Eliza, and Leah thank you for inspiring me to finish this project. You girls rock.

To my church family, Rock Temple African Methodist Episcopal Church, in Conyers, Georgia, thanks for your willingness to be a part of this incredible experience. To my mentor, Dr. Cannon and Dr. Charles Jackson, thank you for believing in me. I can still hear Dr. Cannon's voice constantly ringing in my ear "Get that Work Done." To my classmates, professional associates, colleagues, and many others I cannot list because of space restrictions, thank you for your prayers and words of inspiration. To my immediate family and extended family thank you for support, I would not be here without you. To God Be the Glory!

DEDICATION

      I would like to dedicate this project to future church leaders who will be called to

challenge their churches and their church leadership team to embrace intergenerational

leadership as an effective ministry practice to sustain the church for future church

sustainability.

ILLUSTRATIONS

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No significant learning can occur without a significant relationship.

—James Comer

INTRODUCTION

Often church leaders do not think about the importance of church sustainability until church attendance had dwindle significantly. This approach of apathy and lack of planning for future sustainability, along with the mass exist of church parishioners can have devastating effects on the life of a congregation. Sometimes these devastating effects can range from significant loss of income, closure of churches, stiffen the creativity and growth of intergenerational ministries, and missed opportunities to bridge the gap between generational relationships. Therefore, when church leaders find themselves confronted with the reality of losing members due to the lack of planning for future church sustainability, then they are compelled to a course of action for church sustainability. However, it does not have to be that way, if only church leaders would plan for future church sustainability as a normal practice of ministry, then they can avoid the many pitfalls that comes from not planning for church sustainability.

Church leaders play a key role in the longevity of a congregation. Gilbert R. Rendle states in his book entitled *The Multigenerational Congregation: Meeting the Leadership Challenge* states that "the challenge for effective church leaders is to find a way to lead God's people in discovering what is needed for faithfulness in a particular place and time."[1] The challenge for church leaders is to bring a greater awareness to the

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[1] Gilbert Rendle, *The Multigenerational Congregation: Meeting the Leadership Challenge* (Bethesda, MD: Rowan and Littlefield Publishers, 2001), 6.

parishioners in which they serve that future church sustainability is everybody's responsibility, but the initiative must start with the church leaders.

Jesus said to his disciples in the Gospel of Saint Matthew chapter 28:16-20 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, teaching them to observe all things that I have command you, lo, I am with you always, even to the end of age." The Great Commission is a mandate from Jesus that church leaders, should consider preparing for future church sustainability as it relates to the needs of the church.

What I have discovered in my pastoral ministry is that church leaders do not plan for future church sustainability and because of lack of planning by church leaders for future church sustainability the church suffers significantly. I can count the number of times on my hand in which a church leader has approach me or even asked me the question about future church sustainability. Many times, church leaders do not think about future church sustainability as their responsibility. If church leaders think about future church sustainability, they often feel and think that is the pastor's job, and the pastor's job only. However, contrary to popular opinion church leaders play a significant role in future church sustainably of a congregation and it is everyone's interest to plan for future church sustainability. Church leaders plays a major role in church sustainability because they can use their power, and influence to direct the church congregation in positive or negative manner.

In this doctoral project I view future church sustainability as a partnership between the church leaders, pastors, and generational groups within the congregation. Church sustainability should be the work and ministry of all groups with an intentional

effect for recruiting future generations. Even though there are a ton of theories and philosophies about the definition and workings of intergenerational leadership, I will define the term as groups working together to create a model that will foster and provide intergenerational leadership within a congregation. In other words, each age group should be represented on the church leadership team to plan, train, and develop church leaders for future church sustainability. Church sustainability means that church leaders plan, a variety of age group ministries that will sustain its church for future existence.

The purpose and focus of this project were to teach, train, and equipped church leaders with the knowledge and skillset needed to understand generational differences, creating an intergenerational training model for church leaders, and assisting church leaders with the knowledge for future church sustainability. I strongly believe that if the leadership team of Rock Temple African Methodist Episcopal Church will embrace intergenerational leadership on its leadership team, then future church leaders will be represented on the church leadership team and will collaboratively work together with all age groups to plan, create, and develop tailor ministries that will meet the needs of a diverse congregation.

Chapter one, ministry focus, will examine my spiritual journey and my how my spiritual journey directed me towards the topic of church leadership. Furthermore, I will combine my spiritual journey with my context ministry which will further explain how I derived at my topic "Developing a Ministry Model for Intergenerational Leadership." Lastly in this chapter, I will further clarify how my synergy, spiritual journey, and context ministry will merge to develop the research for my project.

Chapter two, biblical foundation, provides the biblical text that gives support and relevancy for my project regarding church leadership. The biblical text will also propose to the context a need to adopt the shared biblical intergenerational leadership model of Jethro and Moses as a beginning point to bring awareness to the topic of church leadership, create an intergenerational model for the context and plan for church sustainability. This biblical text also emphasis the need for church leaders to become active participants in future church sustainability. The biblical text is Exodus 18:13-27, and it will also provide the reader with insights and concepts about the importance of future church sustainability as well as a foundation and direction for this project.

Chapter three, historical foundation will examine the life and ministry of Richard Allen and provide insights and personal experiences of how Richard Allen was able to successfully integrate integrational leadership to inspire and motivate people from different ethnic, racial, social, political, and economic backgrounds for future church sustainability. Richard Allen's desire was for African American to educate themselves, become self-sufficient citizens, and equip themselves with the knowledge and skillset needed to live a productive and fulfilling life. Furthermore, Richard Allen was selected because he demonstrated how to reach across generational age groups to establish a religious denomination which is still in operational exists today.

Chapter four, theological foundation, focused on the role of Liberation Theology and how it serves as a basis for intergenerational leadership. This portion of the chapter will examine the need for Process Theology, Liberation Theology, and Black Theology as a method for self-empowerment, Black empowerment, liberation, and church leadership.

Chapter five, interdisciplinary foundation, critically examined how educational theories plays a major role in teaching, training, and developing leaders for future church substantiality. The three educational theories will be Behaviorism, Cognitivism and Constructivism with a strong emphasis on Constructivism as a more practical and direct approach.

Chapter six, project analysis, provides the overall method that was utilized in the ministry context. It includes the group discussions on the concepts of church leadership, create an intergenerational model, the explanation and role of data, the data findings, the methodology used, and a summary of what was learned and how this project can be expanded and replicated for future usage.

CHAPTER ONE

MINISTRY FOCUS

Introduction

Moses listened to his father-in-law and did everything he said. He chose capable men from all of Israel and made them leaders of people, officials over thousands, hundreds, fifties and tens. They always served as judge for the people. The difficult cases they brought to Moses, but the simple ones they decided themselves.

Intergenerational leadership is about meaningful engagement between leaders across generations. I define intergenerational leadership as a shared leadership model that involves a variety of age groups functioning in a leadership role to plan for future church sustainability.

I knew since the age of fifteen that the Lord was a calling me to become a leader in the church, but I was not ready to give my life to the Lord, nor serve the church in a leadership role. I would often have dreams and visions of myself developing and leading people to service God. As a result of these visions and dreams I wanted no part in the business of leadership especially in the church, but God kept calling me as a church leader. I would frequently feel a quiet but burning desire to lead and challenge people to develop their gift and talents. The Lord was calling me to serve in a leadership role and I was running from the Lord's call of leadership because my parents were very close to pastors and first families. I heard first-hand horror stories of how church parishioners

treated ministers, pastors, and first families; and I did not want any part of God's ministry of leadership. For instance, one horror story, I heard first-hand from one pastor while my parents were entertaining his family at our dinner table, was that the church had not paid him for a month because they did not like his leadership style. If the church did not begin to pay him immediately, then he would be forced to seek another source of income to support his family. That pastor ended up obtaining a job as a substitute teacher, until he could find something more comparable to his current salary.

I heard many horror stories of this nature, and the more I heard, the more I kept telling the Lord, "No thanks to your call of leadership and ministry." I think you have the wrong person, surely; I am not the person for the job of leadership and ministry, but God continued to deal with me about leadership and ministry. I totally ignored it. As a result of these experiences, and others, the call to the ordain ministry of leadership was becoming more and more prevalent to me, but less desirable. Finally, after a long eight-year spiritual battle and struggling with the Lord, I finally said yes to the Lord's call of leadership and ministry on my life. I accepted the call into the ordain ministry in September of 1983. I was licensed to preach on September 24, 1983, at Grant A.M.E. Church in Roxbury, Massachusetts. After accepting the call to leadership and ministry, I was afforded numerous opportunities to grow and develop as a leader in church.

These leadership experiences in Christendom have shaped and sharpened my leadership skills in ministry and developed me to service as an effective leader in the African Methodist Episcopal Church. Considering my Christian journey, leadership skills, and educational achievements along with the current needs of Rock Temple it would be a suitable place to implement intergenerational leadership as a project. This

project would be to train, educate and develop a diverse generational representation of church leadership in which inclusiveness can foster and promote church growth and church sustainability. Intergenerational leadership will provide a road map or model for future generations of Rock Temple to adopt and carry out soon.

Dr. Spencer Johnson stated in his book *Who Moved My Cheese* that "If You Do Not Change, You Can Become Extinct."[1] Leadership requires a leader to make changes for the ultimate good of an organization or institution. Leadership requires a magnitude of gifts and abilities and the willingness to serve. The willingness to serve God and others should be paramount. Serving God and others is a growing process. One does not become a great leader overnight. It takes time, patience, spiritual wisdom, a lot of trial and error and implementing good sound advice.

The Context

The context analysis of Rock Temple African Methodist Episcopal Church is in the Rockdale County in the city of Conyers, Georgia. Conyers is twenty-four miles (38.6 km) east of Atlanta. As of the 2019 censuses, the population of Conyers as of December 2019, depicts population of 15, 882 which is the second highest populous of all places in greater Conyers region. The Census also revealed that the city of Conyers has the largest proportions of people seventy years of age or older at 7.3% of the total population and rank number three.[2] The United States Census Bureau Quick Facts of Rockdale County,

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[1] Spencer Johnson, *Who Moved My Cheese* (London, UK: Ebury Publishing Company, 1988), 46-66.

[2] Town Charts, "Conyers, Georgia Demographics Data," Town Charts, https://www.towncharts.com/Georgia/Demographics/Conyers-city-GA-Demographics-data.html.

Georgia confirms that African American makes up 58.1 % of Rockdale Country, while Whites 37.0%, Hispanic and Latino 39.4%.[3]

Rock Temple is 156 years old and is in the heart of Conyers historical district. The church is a two-story stucco brick building that needs repairs, externally and internally. Approximately, the church can seat 125 people comfortably. The upper level of the church is the main sanctuary. In the back of the sanctuary is a sound system room for recording services. On the left side of the sanctuary adjacent to the pulpit is a very small pastor's office. On the right-hand side of the pulpit is a stewardess room. The Choir Loft is directly behind the pulpit and the communion rail. The lower level is the church fellowship hall. Located in the church fellowship hall is the kitchen, woman's and men's bathroom, along with the finance room and a church storage area.

Rock Temple demonstrates excellent strengths. The church has an active church membership of seven-five who are very dedicated to their church. The church is a very close-knitted family church which consists of generational family members of third and fourth generations. The church members are very supportive of their church and the church is tithing church. The Sanctuary Choir and the Male Chorus meets the musical needs of the church. The worship services are upbeat, and spirit filled. The core leadership team of Rock Temple are active and meets regularly which consists of four ordained ministers, eleven stewards, and nine trustees who fall in the generational categories of Generational X, Baby Boomers and the Silent Generation.

On the other hand, the analysis also indicates that there is great need for intergenerational leadership and evangelism. The church lacks children, youth, young

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[3] United States Census Bureau, "Quick Facts Rockdale County, Georgia," United States Census Bureau, March 15, 2019, https://www.census.gov/quickfacts/rockdalecountygeorgia.

adults and millennials actively serving in the life of the church and in leadership roles. These age groups are not equally represented in the overall ministry and in the core leadership team of Rock Temple. The church lacks the following age groups in life of the church Generation X ages between forty through fifty-five, Generation Y ages twenty-five between thirty-nine. Generation Y1 ages between twenty-five and twenty-nine, Generation Y2 ages between twenty-nine and thirty-nine. Generation Z ages between five and twenty-four. The lack of millennials, Generation Z, Generation Y, Generational Y1, Generational Y2, and Generation X is an area of the ministry that needs development. These generational age groups are not represented in the core leadership team and in the life of the context, which stifles creativity, church growth, and church sustainability.

The city of Conyers census findings of 2019 also indicates that the African American population is constantly growing at 63.4% of total population of the city of Conyers. Taking in account of these demographics, it is extremely important and critical that Rock Temple establish and embrace an intergenerational outreach ministry that will attract and appeal to Generation X, Generational Y (millennials) and Generation Z so that church growth and church substantiality can occur.

Rock Temple is landlocked in a residential and historical district which will make evangelism and church growth a major challenge. Another area of the analysis clearly indicated that Rock Temple needs major repairs, externally and internally. There is a major water leak in the foundation of the church fellowship hall, renovations of the entire church fellowship hall and church sanctuary and repaving of the church parking lot are evident, along with a heavy connectional budget from the Connectional Church.

Rock Temple is a 156-year-old church, which is in the historic section at 1021 Bryant Street, in Conyers, Georgia. The church was founded in 1865, shortly after emancipation, by the Gamble, Levett, and Turner families whose descendants continue to worship, fellowship and play an active role in the present church congregation. The church began as a brush arbor and stood on rock ground on Milstead Avenue in Conyers, Georgia. Appropriately enough, the church was named Rock Temple African Methodist Church. The land on Bryant Street was donated to the congregation by Washington Jones, (a wealthy African American businessman) and a wooden structure was built.

In 1937, the word Temple was added to the church's name by the pastor Reverend Robert Alexander.[4] In 1958 under the leadership of Reverend Reid, the congregation raised enough money to have a new edifice built. However, during his administration, this was not accomplished due to the pastor's mismanagement of the building funds that was designated for a new edifice. During this period in the church's struggling history, the congregation was forced to hold worship services in the parsonage which was on the land adjacent to present building.

Under the guidance of the building committee spearheaded by such leaders as Bothers George L. Davis, Willis Robert Hamm, and W. C. Sadler, the congregation again raised enough money to build a church. This time they hired builder Hicks and Company to construct the current edifice. Thus, it was no surprise in 1964 when the congregation under the leadership of Reverend James H. Clayton and Presiding O. F. Maddox built and occupied the present edifice. The new building was dedicated by Reverend William R.

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[4] Beth Sexton, "Rock Temple AME Church Say We Give Him All the Praise," *Rockdale Newton Citizen*, July 29, 2015.

Wilkes in 1965. The cornerstone was laid by Clem Davenport, Grandmaster of the Free and Accepted Masons.

The cornerstone list officers of the church as follows: Trustees: Lara Adams, Willie G. Aikens, Eddie J. Aikens, Sr., Alzono Bailey, R.C. Cornell, George L. Davis, Lester Gilstrap, Clarence Milsap and Willie Hamm. Stewards: James Bailey, Raymond Carr, George Levett, Sr. John Milsap, James Shipp, Isaiah Elliott, Grover C. Simmons, Jr. Tommy Mitchell, A.L. Hamm, W.C. Salder and Willie Turner.

As the years passed, Rock Temple had many pastors. Many of their tenures were for no more than a year. Thus, their accomplishments have been limited. While Reverend Wallace Jones was pastor, The Wallace Jones Youth Choir was formed. When Reverend Dr. Harold E. Moore, Sr. was pastor, the church's educational and activity center, including the kitchen and restrooms on the lower level were completely renovated and sanctuary was updated. Currently, Reverend Benjamin Gay was Presiding Elder of the Atlanta East District.

On Monday, February 3, 1997, after only two and one-half years of service Pastor Moore was called home to eternal rest. After his death, the Moore family gave the church the piano (housed in the lower auditorium of the church) which Pastor Moore, an accomplished musician, who performed at Carnegie Hall with Duke Ellington, used in his preparation for numerous concerts. Pastor Moore gave of his time and resources to this congregation, according to the Rock Temple Church pamphlet. He never accepted money for weddings and funerals. He said that he was a "servant of the people." He was always concerned about each member of this congregation and especially his "little ones" (The church of the church).

In March of 1997, Dr. Daniel Jacobs, Dean of Turner Seminary at I.T.C. (Interdenominational Theological Center, Atlanta, Georgia), was appointed to Rock Temple by the North Georgia Annual Conference. During this period of transition, Dr. Jacobs provided the congregation with hope and encouragement needed to continue the ministries of the church.

At the May 1997 Annual North Georgia African Methodist Episcopal Church conference, in Atlanta, Georgia, Rev. Willie Adams was assigned to pastor Rock Temple A.M.E. Church. Under the leadership of Rev. Willie Adams, many programs were revitalized or initiated. Among which were: Summer Youth Friday Night activity, Scholarship Fund, College Financial Aid Workshops and Children Church. The enrollment of Children's Church increased from an average of six children per Sunday to more than twenty on any given Sunday. A new organ was purchased, the interior of the sanctuary was painted, a church office was built, and the heating and air conditioning system was updated. Rev. Willie Adams led the congregation until May 2000. In 1998, under the leadership of Rev. Willie Adams, a Children's Church was organized with activities suitable for youth ages six through twelve years (this was not a Sunday school). The children participated in the same rituals which were carried out in the sanctuary with a short sermonette each of the three Sundays involved (first, second and third). The children loved this activity and numbers grew to more than twenty on Sunday. Sis Gerri Simmons served as the director with the help of Sisters: Willie Collins, Nedra Hider, and Tamala Shanks. Young Adult help was Rufus Morrow and Angela Burns who assisted with the five-to six-year-old. In 1998, Reverend Dr. Earle H. Ifill was appointed Presiding Elder of the Atlanta East District which includes Rock Temple.

In May of 2000, Reverend Dr. John Foster received his appointment as pastor of Rock Temple. During his tenure, Pastor Foster initiated community outreach programs including Prison/Jail Ministry, door to door ministry and nursing home visitations. He spearheaded the congregation's early "pay off" of heating/air-conditioning system and encouraged other purchases such as, new carpet for the sanctuary, an electric piano, a church van and the paving and remarking of the church parking lot. Reverend Foster, and his wife personally paid for and installed the AME Mural to the choir loft, the sanctuary window coverings and the lighted cross on the church steeple. During this time, Dr. Foster was Vice President of Information Science at Morehouse College. He was responsible for setting the computer Lab with computer workstations, a printer and the Internet. A memorial wall honoring deceased members who labored in the service of Rock Temple was installed in the Lower Level of the church building during his tenure and was installed by Sis. Gerri Simmons. Pastor Foster labored long in the church and gave back financially to support Rock Temple. He was instrumental in getting the youth involved in numerous programs of the church. His wife, First Lady Mary Ann Foster taught Children's Church during his administration.

At the May 2004 SED (Sixth Episcopal District Planning Meeting), Reverend Henry A. S. Borbor was appointed pastor of Rock Temple. During his short tenure, he had a radio ministry and continued the Prison Ministry organized under the leadership of Reverend Foster. Reverend Borbor held workshops on church policy and was a regular weekly visitor to the homes, hospitals and nursing homes of members and their relatives. Reverend Borbor made his presence known in the city of Conyers among congregations, Conyers City and Rockdale County Officials.

According to the Rock Temple Church pamphlet, on May 27, 2005, at the SED Planning Meeting in Albany, Georgia Reverend Henry Andrews was appointed pastor of Rock Temple. Pastor Andrews carried on the programs of previous pastors. Reverend Andrews died on December 1, 2007.

After Pastor Andrew's death, Presiding Elder Ifill served as Pastor of Rock Temple from December 2007 until July 2008. Under his leadership, the membership roll of the church was updated and confirmed. The class leader system was reactivated with the nine stewards serving as class leaders. Among the services instituted were the Advent candlelight service on the Sunday prior to Christmas, a February Loyal Sunday service, an Ash Wednesday Service (marking each member with the mark of the cross in ashes), a Maundy Service with communion and dinner and fellowship prior to the service and Lenten Folder for members' special offering for Ester Sunday.

Reverend Al Vaugh was appointed to Rock Temple on July 20, 2008, at the SED Planning Meeting in Georgia. Reverend Vaugh served Rock Temple from July 29, 2008, to June 2, 2017. Rev. Al Vaugh continued the programs of the church and Sunday school. At SED Planning Meeting Conference held at Saint Phillip A.M.E Church in Decatur, Georgia on June 4, 2017, Pastor Philip R. Chisholm was assigned Pastor of Rock Temple. Within a seventh month period after Pastor Chisholm was assigned to Rock Temple, Pastor Chisholm was able to convince the leadership (The Steward Board, The Trustee Board, and the Official Board and the entire church body) of the necessity of starting a Capital Campaign Fund in order to repair a leaking water foundation problem in the church's downstairs fellowship hall along with renovating the entire church fellowship hall with a new kitchen, new bathrooms (Men and Women) and a new floor.

On Sunday February 11, 2018, the entire church body voted unanimously to approve and start a Capital Campaign Fund Goal of $66,850.00. As of today April 8, 2019, $28,671.73 has been raised and $10,00,00 dollars have been dispersing on January 2, 2019, to Lifetime Foundation Company to fix and repair the leaking water foundation problem. Numerous church members stated repeatedly that the leaking water foundation problem has been a plaguing problem for over thirty-six years. Pastor Chisholm completed phase 1 (Repairing the Leaking Water Found problem in record time and is now working completing phrase II of (Renovating of Church Fellowship Hall.)

Ministry Journey

I grew up in Roxbury, Massachusetts. Roxbury, is an inner-city ghetto, and it was a rough neighborhood to grow up in. I lived in an environment where people from all walks of life gathered around local streets to demonstrate acts of aggression without achievements. My role models were people who spent most of their time and life indulging in every activity over and beyond the norm. Gangs, drugs, prostitution, robberies, murders, and drive by shootings were a common occurrence in my community. For one to witness these events unfolding daily was not out of the norm. It was in this community that taught me at a very earlier age how to deal and face the facts of life. It was in this environment that really made me sit down and examine my life, academic achievements, and goals for the future. I made up in my mind earlier in life that I did not want to become other statistics from the hood. I made up my mind earlier in my life, that I wanted something better out of my life.

I attended Ralph Waldo Emerson Elementary School which was a part of the Boston Public School System up to the fifth grade. After the fifth grade, I became a busing student. This was in 1972, when a court order, under the administration of Judge Garrety, that forced Black students to be bused to predominately white neighborhoods and white students to be bused to predominately African American neighborhoods. This was a major move to improved race-relations in Boston, Massachusetts. The city of Boston was separated geographically. Each race lived in a certain segment of the city of Boston. The Blacks lived in Roxbury, Dorchester and Mattapan while the Whites lived in East Boston, South Boston, and West Roxbury. The Chinese lived in China Town and the Africans and West Indies lived in South End part of the city of Boston. Race Tensions were very bad at this era in the city of Boston. It was in this era of 1972 that my educational experience took a turned for the worse.

I attended the Patrick F. Gavin Middle School in South Boston, Massachusetts from the sixth grade to the eighth grade. Then my ninth and tenth grades were spent at South Boston High. From six grade to the tenth-grade school buses would gather at East Point parking lot and we were escorted by police on motorcycle every day to Patrick F. Middle School and South Boston High. State Troopers were stationed outside Patrick F. Gavin Middle and South Boston High School daily as well throughout the school building. Every day the students were searched for guns and weapons. We were mandated and ordered to walk through a metal detector daily. During these five years of racial tension, race relations among Blacks and Whites were extremely bad. Whites in South Boston did not want Black students in their Irish community, and Blacks did not White students in their African American communities.

I remember the school buses were traveling up a very hilly street called G-Street in South Boston, Massachusetts when gun shots hit the school buses. The bus-driver ordered us to get under the school bus seats and not to move. The shooters had position themselves on the rooftops of G-Street housing projects and were planning to take no prisoners. Incidents of this nature occurred numerous times while policeman were escorting the school buses to school.

While in the school building it was everyone for themselves. White students would travel in groups and strategizes how they would jump Black students. Many times, I had to fight groups of White students off me while State Troopers looked the other way. Sometimes I fought groups of Whites in the school corridors, classrooms, bathrooms, cafeteria, the media center, and anywhere throughout the school building. I was used to fighting from my neighborhood experience in Roxbury, so protecting and defending myself had become second nature.

After Black students were jumped unexpectedly, Black students started traveling in packs so that we could help protect and defend each other. These five years of busing was a matter of survival. Most of the student body was constantly fighting each other and very little learning and teaching were taking place. We were too busy fighting and trying to stay alive that no one had time to learn. We were always worried about our daily survival. The teachers would try their best to teach the classes and before we knew it a fight would break out in the classroom. Fights were a daily occurrence at Patrick F. Gavin Middle School and South Boston High. Teachers and administrators spent most of their time breaking up fights, writing reports, suspending students, and talking to parents and students about what could be done to improve the school climate and race-relations.

At the home front, we attended Grant African Methodist Episcopal Church in Roxbury, Massachusetts where the pastor was Rev. Joseph Robinson in the early 1970s. Our teacher for the youth class was Rev. Isaiah Cleckley who was also the assistant pastor of the church. The Gaines family were members of our church. This is the family of the famous "Disco Singer" and "Star Diva Donna Summer." This family was a part of our congregation and Donna Summers used to sing in the children's choir. Grant A.M.E. Church had lot of children in the congregation and the youth and children were also being exposed to a variety of arts, plays, theater productions, music, literature, arts and crafts and academics. The church congregation were made up a of wide range of individuals who were business owners, educators, bus drivers, truck drivers, taxi drivers, government officers and blue collars workers.

Even though we attended church on a regular basis each week, at this point in my life I was not searching God or desiring to go to church on Sunday Morning. When Sunday morning rolled around, it was always my parents who could knocked on our bedroom doors, told us to get up, go eat breakfast and prepare ourselves for Sunday school and church.

Like many teenagers, church was the furthest thing from our minds. We viewed Sunday mornings as a day of rest and relaxation, getting up, and going to church for us was viewed as a waste of time. What we did not understand at the time in our lives that our parents were laying a spiritual foundation. A spiritual foundation that would help us and prepare us to deal with every life challenge that we would face. Our parents were giving us an important dimension of life, but we viewed it as a waste of time and a major inconvenience in our lives.

When I finished the eighth grade my church, Grant A.M.E. named after a Bishop of the African Methodist Episcopal gave me an "In Appreciation Certificate on May 2, 1975." The In-Appreciation Certificate stated the following, "In Appreciation this Certificate is presented to Philip Chisholm in grateful appreciation for faithful service to a continuous thirst for quality education as this kind of courage is beyond the call of duty, and we congratulate and commend you for your bravery and courage. May our gratitude be renewed in memory and God's blessing be yours through the years to come."

This was a very special moment in my life because it showed me that someone was watching my spiritual and academic development and that the hand of the Lord was upon me. I knew that being awarded a certificate of this magnitude highlighted for me and others that God was doing something unique in my life, even at this earlier stage in my life. I could not grasp fully what God wanted me to do for him.

It was at this stage in my life that I knew that God was dealing with me in a significant way, but I compressed it. I was not ready to answer the call to the ministry. I would feel a quiet but assuring spirit that was tugging deep down in my inner spirit to do something for the Lord. I knew at the age of fifteen that God was dealing me in some form, but I was not sure how. Reflecting upon this experience allowed me to know something special was going on with me. I knew to be awarded a certificate of this magnitude highlighted that God was doing something in my life.

When I was a sophomore in 1977 at South Boston High, I was seventeen years of age at the time), I decide to try out for the football team. I was the only African American at that time to try out for the football team. The football field was directly facing the G-Street Projects (a predominantly Caucasian project) and while I was trying for the

football team, State Troopers were stationed around the football field for my protection. To my surprise, there was an African American football coach by the name of Johnny Vann. Johnny Vann had played professional football for the Washington Redskins back in the earlier seventies. I made the team and Johnny Vann took an interest in me. Even through Coach Vann felt that I was good enough to start at running back, the head coach felt otherwise. I practiced with the football team each day while State Troopers protect me. Finally, I got my break when the starting running back got hurt. I never rode the bench again.

When I made the team, I encouraged other African American students to try out for the football team. They did and they made the team as well. That was a great feeling, now I was no longer the only African American player on the football team. We ended up having a wonderful football year. We made the playoffs and lost in the final round.

It was difficult to focus on academics, football, working in my dad's local neighborhood grocery store, and the daily survival at South Boston High. To excel academically, I virtually had to teach myself how to read and write, if I was going to learn anything and graduate from South Boston High School. I continued to deal with the daily routine of racial tension at school, racial tension on the football field, working in my dad's local grocery store and staying up daily to 1:00 a.m. and 2:00 a.m. in the morning. However, my busing experience motivated me to want to succeed.

Busing developed my determination for success so much, that in the eleventh grade I was nominated by one of my tenth-grade teachers, Ms. Barbara Colbert for a program called "Another Course to College" (a college preparation Program). Another Course to College was a college program that is comparable to an Upper Bound Program

for students who showed promise in academics. Another Course to College Program

prepared one for college and exposed students to college level course work. This meant I

would no longer attend school at South Boston High for academics, but I would be

attending school in the downtown Boston business district. I remained a student on roll at

South Boston High. It was an exchange program for students in the Boston Public School

System who showed academic promise. This program was more rigid and more

challenging than any other school curriculum that I had experience before.

At Another Course to College Exchange Program, I struggled to stay

academically focused, keeping up with projects, meeting deadlines, getting through

football practices, working in the local grocery store, completing my daily assessments

on time and keeping my mind and body fit for challenges and responsibilities that were

placed upon me daily. Many nights I stayed up to one and two-clock at night doing

homework and projects, only to wake up at 5:00 a.m. to do it all over the next day.

The busing experience, Another Course to College Exchanged Program, and my

spiritual foundation at church helped me to want to succeed and remained a well-

grounded person. All these dynamics inspired me and made me more determined to

succeed. I graduated in 1979 from South Boston High and Another Course to College and

was accepted to Worcester State College in the fall of 1979.

Eventually, I transferred to Grambling State University in Louisiana in the spring

of 1982 and stay for a year. I left Grambling State University during training for the

football team because of an unexpected accident (the dormitory windowpane glass

shattered on the left hand and because of this serious and unexpected accident), my

football aspiration was over. As a result of these experiences, and others, the call to the

ordain ministry was becoming more and more prevalent and less desirable. I finally made

the decision to stop avoiding, stop ignoring and stop running from the call of God, and

answered the call to ordained ministry in the fall of 1983.

Finally, after a long eight-year spiritual battle and struggling with the Lord, I

finally said yes to the Lord's call on my life and accepted the call into the ordain ministry

in September of 1983. I was licensed to preach on September 24, 1983, at Grant A.M.E.

Church in Roxbury, Massachusetts. After accepting the call to leadership and ministry, I

was afforded numerous opportunities to grow and develop as a leader in church. What I

am trying to say is that I have served in numerous leadership positions in the business

world. These experiences shaped and sharpened my leadership skills in ministry and

service and have made me an effective leader in the church as well as in the secular

world.

It was at this point in my ministerial journey that I knew that I needed a lot of

theological and academic preparation. I was serving at Grant A.M.E Church in Boston,

Massachusetts in many capacities, but I did not have the educational nor theological

background to move up in the A.M.E. Church. Therefore, the decision to prepare myself

academically and theologically was upon me. I was at a crossroad in my ministry. I did

not have any money for school, and I knew that I had to become theologically and

educationally sound if I was going to have a career as a minister in African Methodist

Episcopal Church. I decided to apply to I.T.C. (Interdenominational Theological Center)

in Atlanta, Georgia to the School of Turner which is the A.M.E. Seminary for I.T.C. I

was accepted into I.T.C. in the fall of 1987. During this seminary period, I was also

attending the A.M.E Church Ministerial Training Institute in Springfield, Massachusetts.

I was ordained an Itinerant Deacon on April 23, 1988, by Bishop Frank Curtis

Cummings, and I graduated from I.T.C Turner Seminary in May of 1990 with a Master of

Divinity degree. I was ordained an Itinerant Elder on May 19, 1990, by Bishop Frank

Curtis Cummings.

On June 14, 1992, I was assigned to pastor a small church in Plymouth,

Massachusetts by Bishop Frank Curtis Cummings which was about an hour outside the

city line of Boston. The congregation grew from twelve members to thirty-eight strong.

Unexpectedly, on July 14, 1994, we were moved from Bethel A.M.E Church in Plymouth

to Trinity A.M.E in Middleton, Delaware by Bishop Philip R. Cousin. We stayed at

Trinity from July 14, 1994, to March 26, 1996. The church grew from a church

membership of thirty members to over a hundred members.

On March 26, 1996, we were moved from Trinity A.M.E. Church in Middleton to

Mount Pisgah A.M.E Church in Salem, New Jersey. The church grew in diversity with

youth and young adults. Renovation of church were completed in record time (peers,

roof, new carpet) and evangelism was emphasized and carried out. Mount Pisgah church

membership grew from an active forty members to well over one-hundred members. I

made the church announcement to Mount Pisgah A.M.E. Church that we were leaving

Salem, New Jersey and heading to Atlanta, Georgia in search of purchasing a new home

for our family. I left active pastorate ministry at Mount Pisgah on December 4, 1998.

On Sunday, January 3, 1999, I united with Antioch A.M.E. Church in Stone

Mountain, Georgia. I served Antioch A.M.E. Church in Stone Mountain, Georgia for five

years from December 7, 1998, through May 21, 2004. On October 18, 2003, through May

21, 2004, I was assigned to Saint Paul A.M.E Church in Austell, Georgia by Bishop

Frank Curtis Cummings. We stayed at Saint Paul A.M.E Church in Austell for seven

months and the church was fully renovated. The church grew from six members to forty-

two members, and we were financially sound.

I was moved to New Hope A.M.E. Church to Atlanta/Buckhead, Georgia by a

certified letter dated on August 17, 2004, by Bishop William Phillips DeVeaux effective

for Sunday, September 5, 2004, on my birthday. Then Bishop Williams moved me to St.

John A.M.E. Church in East Point, Georgia in June of 2016, and we found this church in

the same condition as other churches. Bishop Williams reassigned me back to New Hope

A.M.E Church Atlanta/Buckhead Georgia in July of 2016; and we found this church in

the same condition as other churches.

Unexpectedly, I was moved from New Hope A.M.E. Church to Rock Temple in

Conyers, Georgia on June 2, 2017, by Bishop Reginald Thomas Jackson only to start this

process all over again. Wow, this has been my work and ministry in the A.M.E Church

renovating churches and resurrecting dying churches.

Educational Development

My educational experience and professional experience have been a continuous

journey. I have been a teacher since 1991 in the following states, Massachusetts,

Delaware, New Jersey and Georgia. I have been very fortunate to earned three degrees: a

Master of Education from Eastern Nazarene College on May 13, 1994, a Master of

Divinity from Interdenominational Theological Center on May 12, 1990, Bachelor of

Arts in Business Administration on May 25, 1987. I also earned a Computer Processing

Institute Certificate in Electronic Technology and Micro Processing Technology Woburn,

Massachusetts in June of 1983, and an Educational Leadership Certificate Administration

and Supervision Program from the University of West Georgia, Carrollton, Georgia in

December 2008.

Develop the Synergy

God has developed my ministry skills through the numerous pastoral

appointments that I have received, working in varies educational school systems and in

many leadership positions. Working in the various capacities in the church such as pastor,

youth pastor, assistant pastor, Sunday school teacher, community volunteer and in the

van ministry, has really helped me to develop good ministry skills. Through these

experiences, I developed excellent people skills. Shuttle and Hubbard shares the

importance of a successful leader in their book entitled *Earl's Pearls on Enjoying*

Excellence, "One of the obvious differences between successful people and those who

merely survive is their level of passion for the things they do."[5] The context Rock Temple

needs passion to change its current reality.

As mentioned in the introduction of this chapter, an intergenerational leadership

model for implementation is needed for Rock Temple to develop and establish

intergenerational leadership at every level of the ministry and to increase church

membership and establish church sustainability. If the concept of intergenerational

leadership is presented in loving, caring and practical presentation, it can create an

introspective reflection among the core leadership team of Rock Temple that can foster

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[5] Earl Suttle and John Hubbard*, Earl's Pearls Enjoying Excellence 30 Pearls of Wisdom* (Atlanta, GA: Victory International Publishers, 2003), 22.

dialogue and exchanges of ideas of how to establish intergenerational leadership with the focus on diversity and inclusiveness for all.

This introspective reflection will create meaningful dialogue and promote interest, ownership of intergenerational relationship, which in turn, can benefit the context Rock Temple in numerous ways. First, intergenerational relationship can serve as a starting point, or a beginning point for Rock Temple to realize that there is a need for diverse leadership in every area of the ministry. If Rock Temple is going to grow in church membership and establish church sustainability, intergenerational leadership must be adopted and practiced. Rock Temple must take ownership of intergenerational relationship if they want to see membership growth and establish church sustainability. The current context lacks intergenerational representation in every area of the ministry.

The core leadership team of Rock Temple are primary elderly. The contextual analysis and mythology examined the strengths and weakness of Rock Temple. The analysis discovered that the church needs intergenerational leadership. For Rock Temple to experience significant growth from a wide range of diverse generational representation such as Millennials, Generational X, Generational Y and outreach ministries, it must be established with a specific focus towards diversity and inclusion. The outreach ministries such as children's ministries, youth ministries, young adult ministries as well as ministries for the millennials can create a culture of inclusion in the leadership core team. Each ministry leader for the above mentioned ministries will be invited to participate as active representatives in the core leadership planning and decision-making session. This in turn will create a culture of inclusiveness, and ownership. The context can establish trust, compassion, stability and hope in intergenerational leadership.

This is a very critical aspect for church growth and the overall church sustainability of Rock Temple. Intergenerational leadership can be the vessel that Rock Temple desperately needs to launch a generational phenomenon of church growth and church sustainability. Based on my ministerial experience, serving as an educator, and holding numerous leadership positions throughout my career, these experiences can be applied to the Rock Temple context because the context has a great need for intergenerational leadership.[6]

Shuttle and Hubbard states "it may sound strange, but taking responsibility set you free." The context must take ownership of its future in a positive and productive manner by taking ownership of intergenerational leadership no matter how strange if may appear to them. The concept of intergenerational leadership, if presented in loving, caring and practical presentation, will begin to create introspective reflection among the core leadership team of Rock Temple. This introspective reflection can create meaning dialogue and promote interest, hopefully ownership of intergenerational leadership which in turn can benefit the context, Rock Temple.

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Conclusion

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In conclusion, if Rock Temple African Methodist Episcopal Church core leadership team implements intergenerational leadership and are trained and educated in intergenerational leadership, then a diverse generational cohort will be represented in the core leadership team. The contextual problem is that the core leadership team of Rock Temple are primary elderly and are custom to a traditional religious practice of ministry

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[6] Suttle and Hubbard, *Earl's Pearls*, 2.

which has stagnant growth and ignored avenues of diverse representation in the core

leadership team as well in the overall ministry of Rock Temple. The church will greatly

benefit from an intergenerational leadership model because it would allow a variety of

generational representation in the church and on the core leadership team. If Rock

Temple embrace intergenerational leadership representation on its core leadership team,

then church growth and church sustainability can occur. When the core leadership team

of Rock Temple finish participating in this project, they will have a greater awareness

and commitment to continue intergenerational leadership for future generations. If Rock

Temple's core leadership team are trained and educated in intergenerational leadership,

then a diverse generational cohort will be represented in the core leadership team. The

methodology approach for this project will be qualitative research.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

The purpose of this chapter is to research and utilize appropriate resource materials that support and defend the hypothesis and the problem statement for this doctoral project. In this chapter the biblical passage of Exodus 18: 13-27 establishes a contextual foundation for intergenerational leadership. The Biblical character Moses provides a foundational model of intergenerational leadership that can be applied to the context of Rock Temple. Exodus 18:13-27 also serves as an example of intergenerational leadership of cooperation and administrative responsibilities that fosters a spirit of cooperation and service. These overarching theme of cooperation and service in the biblical sense can provide a justification for my project. The biblical text will conclude with of examples of how intergenerational leadership can be applied to the context.

This chapter achieves this task by providing a careful exegetical analysis of the biblical passage of Exodus 18:13-27. The overall structure of the paper will be divided into three sections. The first section includes a four-page introduction that explores the biblical text, theme, and problem statement of this project through the process of biblical exegesis, critical investigation and reflective interpretation. The second section analyzes the literary, historical, and social implications of the biblical text along with analyzing key themes, words, and syntactical usage for the purpose of clarity. The third section

provides an overall narrative explanation of the first two sections and summarizes how the hypothesis concerning the problem statement undergirds this Doctor of Ministry project. This focuses on how to transform a congregation with traditional religious practices of ministry which are deeply rooted in traditions and customs into a transformative and intergenerational ministry.

The Moses and Jethro model is a shared model of ministry that encourages the core leadership team and congregation to actively work together as a cohesive group in sharing the workload of ministry. The Moses and Jethro Model in Exodus promotes a spirit of cooperation and serve and invites a variety of generational groups from young to old to activity participate in the ministry for future church sustainability. The Moses and Jethro Model also stressed that the work and service of expanding the kingdom of God, should not solely rest on the shoulders of one individual, but should be embrace a diverse generational representation in the core leadership and throughout the church. In the Exodus text of Moses and Jethro, Jethro encouraged Moses to embraced generational talent that love God and display integrity for assisting in managing the daily affairs of the ministry. The responsibility of managing the ministry administratively and judicially according to Exodus chapter 18:1-27 should be a shared responsibility and should never rest on the shoulders of one individual. The Moses and Jethro Model provides an excellent model for Rock Temple to gather from various generational age groups for the promoting of shared leadership or intergenerational leadership.

Throughout the Bible, writers show how call and response existed as a method for galvanizing people for the work of ministry. The Bible provides numerous scenarios when persons made a clarion call for the sole purpose of working together as one

cohesive unit for the advancement of the kingdom of God. Genesis includes one such

example where it reads:

> Now the whole world had one language and a common speech. As people moved
> eastward, they found a plain in Shinar and settled there. They said to each other,
> "Come, let's make bricks and bake them thoroughly." They used brick instead of
> stone, and tar for mortar. Then they said, "Come, let us build ourselves a city,
> with a tower that reaches to the heavens, so that we may make a name for
> ourselves; otherwise, we will be scattered over the face of the whole earth." But
> the LORD came down to see the city and the tower the people were building. The
> LORD said, "If as one people speaking the same language, they have begun to do
> this, then nothing they plan to do will be impossible for them. Come, let us go
> down and confuse their language so they will not understand each other." So, the
> LORD scattered them from there over all the earth, and they stopped building the
> city.[1]

This is an example of a cohesive group of people working as a self-serving and self-

seeking group. As a result of this self-serving and self-seeking motive, God confused the

language and scattered the nations because their motive was not building and sustaining

the Kingdom of God, but on advancing their own agendas. Moreover, another example of

a clarion call and response involves Moses and the elders of the Children of Israel. A

passage from the book of Numbers states:

> They came back to Moses and Aaron and the whole Israelite community at
> Kadesh in the Desert of Paran. There they reported to them and to the whole
> assembly and showed them the fruit of the land. They gave Moses this account:
> "We went into the land to which you sent us, and it does flow with milk and
> honey! Here is its fruit. But the people who live there are powerful, and the cities
> are fortified and very large. We even saw descendants of Anak there. The
> Amalekites live in the Negev; the Hittites, Jebusites and Amorites live in the hill
> country; and the Canaanites live near the sea and along the Jordan." Then Caleb
> silenced the people before Moses and said, "We should go up and take possession
> of the land, for we can certainly do it." But the men who had gone up with him
> said, "We can't attack those people; they are stronger than we are." And they
> spread among the Israelites a bad report about the land they had explored. They
> said, "The land we explored devours those living in it. All the people we saw
> there are of great size. We saw the Nephilim there (the descendants of Anak come

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[1] All biblical citations will be from the New International Version, unless otherwise noted, Genesis
11:1-8.

from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them" (Nm. 13:26- 33).

The dilemma with this scripture—even through it focuses on working as a cohesive group with a clear focus and specific mission—is that individuals in the text fail to function one accord or on the same page. This clear discord and division end the opportunity to further advance the Kingdom of God of Israel. Even through the above scriptures fully support the need to work as a cohesive group, they fail to fully provide a well thought-out and detailed or systematic method for how to bring intergenerational leadership into the twenty-first century church. After comparing these two biblical leadership models, many questions come to mind. For instance, what is an effective leadership model that would foster and promote a cohesive unit for the upbuilding of the Kingdom of God? How does a pastor move a congregation who is deeply rooted in traditions and customs to begin to consider intergenerational leadership as a normal ministry practice? What are some of major challenges and obstacles that a pastor and a congregation will face when introducing a new paradigm of intergenerational leadership? How does a pastor begin the process of moving a church that is deeply rooted in religious practices and customs to consider intergenerational leadership as a normal ministry practice where the congregants will remain loyal to their church and not abandon the process of creating an intergenerational model of leadership for the twenty-first century church?

After reflecting upon these questions, a theme, a hypothesis, and a problem statement emerge under this banner: "Developing a Model of Ministry for Intergenerational Leadership Ministry." The theme and hypothesis of this chapter shows that there is a great need for intergenerational leadership at all levels of the church. The

goal of this chapter is to change the mood, the climate, and the mindset of the core leadership team and the congregation to start thinking in more progressive manner and consider the components of intergenerational leadership as a vital option for future church sustainability.

The goal for this chapter is to challenge traditional churches to accept individuals from various backgrounds and experiences, and to allow them to exercise their gifts and talents with respect and equity, and to embrace differences with a collective effort towards building the Kingdom of God for the twenty-first century church.

This chapter seeks to prove that there is a great need for churches with traditional practices to begin to read, research and study how the paradigm shift to intergenerational leadership can benefit the livelihood of the church. Moreover, churches with traditional practices will gain a greater insight and understanding into intergenerational leadership as this project provides training opportunities such as workshops, seminars with role playing scenarios, biblical teaching on intergenerational leadership, leadership training, and more that would include every generation in the life of the church.

According to Christine M. Ross, in the scholarly article entitled "Four Congregations That Practice Intergenerationally," states that James Gabone—a proponent of intergenerational ministry—conducts research on congregations with traditional mindsets or traditional practices and thus Ross reports that in all cases Gabone discovered that intergenerational leadership occurred or blossomed due to church leaders or pastors who expressed intergenerational ministry as a philosophy of ministry, which endeavored to bring all ages of the body of Christ together.[2]

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[2] Christian M. Ross, "Four Congregations that Practice Intergenerationality," *Christian Education Journal* 9, no. 1 (May 1, 2012): 135-147.

The church leader, the pastor, and other church staff members should allow research of the congregation to take place and become willing participants in the research of their church. James Gabone stated that his church planned a minimum of two intentional intergenerational activities per year, and as springboard of intergenerational ministry. Christine M. Ross further explains and provide an illustration of success where intergenerational ministry was activated and became an active part of the ongoing process of the advancement and building of the Kingdom of God. She writes:

> This small traditional century-old midwestern Lutheran church was led into intergenerational ministry in the mid-1980s when its new pastor and his wife realized that they wanted to adapt the family ministry model of a previous congregation. Having a small congregation of mainly elderly members, there were inadequate numbers of young families to start a traditional family ministry program and the pastor wanted a form of ministry that would reach and bring together all ages of the family of God. Knowing the need to make changes slowly, the pastor began by implementing children's songs and hand- motions with Psalm readings surrounding the children's messages. He also encouraged children to join adults as greeters and ushers and he encouraged families to join the older women of the church in serving meals at funerals and supporting the needs of local homeless shelters. Seven years later, the volunteer Sunday Superintendent attended a conference where she heard about intergenerational Christian education activities involving all ages together in Sunday school, Vacation Bible School, and evening fellowship activities. She realized that what she learned aligned with her pastor's vision; thus she, the pastor, and the pastor's wife began working together to unify the generations within the congregation. They named this intergenerational philosophy "United Intergenerational Ministry" believing this phrase would enable people to understand that inter-generational means everyone together—that it is not only about a church providing programs for people of each age group, but more importantly it is providing opportunities for the various age groups to serve, learn, play, and minister together. The mission statement of United Intergenerational Ministry was to "re-unite and strengthen the generations." This ministry has become almost full-time work for the pastor's wife who writes the curriculum material used for the church's intergenerational Sunday school, VBS, retreats, special events (reformation, advent, lent evening activities), and worship.[3]

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[3] Ross, "Four Congregations that Practice Intergenerationality," 80.

Ross stated that the practice and the success of intergenerational leadership in this small

traditional midwestern Lutheran Church was do the fact that leaders expressed their belief

in intergenerational leadership as a ministry approach which would nurture participants'

faith formation in unique ways.[4]

Lina S. Ponder, a practicing psychologist in California, in her article

"Intergenerational and Personal Connectedness" strongly stresses the importance of

people making a personal connection in order to buy into concepts and experience major

shifts in their lives.[5] In addition to the leaders providing a new model for the

strengthening of familiar relationships, the enhanced ability for mentalization developed

through one's relationship with God and connecting self may also translate to the

improvement of personal and family connectedness. After examining these two articles

closely strongly suggests that for people, a church, or an organization buying into

something new or foreign requires a personal connection from individuals to move

forward. If Rock Temple African Methodist Episcopal Church is willing to study,

examine, and take ownership of the shared ministry model of Jethro and Moses and

welcome congregates from all age groups (from twelve to ninety) to function in

leadership positions in the church, then Rock Temple African Methodist Episcopal

Church can begin the process of creating ministries for a declining age group from ten to

forty-four. The Jethro and Moses shared model of ministry will point out to Rock Temple

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[4] Ross, "Four Congregations that Practice Intergenerationality," 142.

[5] Lina S. Ponder, "Intergenerational and Personal Connectedness: Held Together in Christian Faith," *Journal of Psychology and Theology* 46, no. 2 (2018): 133-139.

African Methodist Episcopal Church that the practice of ministry should never rest on the shoulders of an individual or a small group, but all age groups must be actively involved in securing future church sustainability.

Exegetical Research

This section provides a critical, careful, and exegetical interpretation of Exodus 18:1-27 given its literary, historical, and social context to show how it supports this doctoral project.

Literary Content of the Biblical Passage: Exodus 18:1-27

As indicated in the introduction, struggling, and gapping with the biblical text of Exodus 18:1-27 led to several questions. What is the purpose of this text? Who is the author of the text? What is the theme for this text? What is the role and purpose of the characters in the text? What is literary context of Exodus 18:1-27? In addition to the above questions what key words stands out in the text that will provide clarity for grammatical and semantic meaning as it pertains to the project theme, hypothesis, and problem statement? This section primarily focuses on the exegetical research surrounding the questions stated above.

Title, Authorship and Date

According to Dr. Thomas B. Dozeman in his book entitled *God at Work*, he stated that the Book of Exodus is the second book in Hebrew Bible. It is one of five books that made up the Torah or Pentateuch. The title "Exodus" derives from the title in Codea

Alexandrinus of the Septuagint (LXX) version of the Hebrew Bible. "Exodus from

Egypt" in the title Exodus consists of the opening of words of the Book of Exodus.[6]

Exodus comes from the Greek word exodus, which means to exit, to depart or coming

out.[7] The Hebrew title We'elleh Shemoth comes from the first phrase in Exodus 1.1.

Exodus begins with the "Now" to show it is a continuation of Genesis. The Greek title is

Exodus—a word meaning, "exit," "departure," or coming out. The Septuagint used this

word to describe the book by its key event (see Exodus 19:1, "gone out"). In Luke 9:31

and 2 Peter 1:15, the word exodus speaks of physical death (Jesus and Peter). This

embodies Exodus' theme of redemption because only death accomplishes redemption.

The Latin title is Liber Exodus meaning "Book of Departure"—taken from the Greek

title. The title of the book of Exodus describes the central historical event of the Children

of Israel or the Israelites being delivered from chains of bondage and slavery. Exodus

literally means to "be drawn out of."

Authorship

This segment examines the title, authorship, and date of the book of Exodus.

According to Henry H. Halley, the book of Exodus is part of a collection of five writings

from Moses called the Pentateuch. Moses wrote Genesis out of previously existent

documents. With Exodus begins with the story of Moses. His life and work comprise the

subject matter of Exodus, Leviticus, Numbers, and Deuteronomy; Moses wrote these

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[6] Thomas B. Dozeman, *Commentary on Exodus*. The Eerdmans Critical Commentary (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), 1.

[7] Henry H. Halley, "Exodus," in *Halley's Bible Handbook with the New International Version* (Grand Rapids, MI: Zondervan, 1965), 109.

books. In addition to this claim, *The King James Version* concurs that traditional Jewish and Christian scholars agreed that Moses compiled and wrote Exodus along with the other books of the Pentateuch (Genesis through Deuteronomy). Furthermore, unlike Genesis, Exodus mentions Moses' writing, and Moses' training in Pharaoh's court (Ex. 2:10 and Acts 7:22), which would have prepared Moses wonderfully for the task of writing. The Pentateuch—a collection of five writing in which scholars and theologians—is attributed to Moses as the author. However, many skeptics observed that it would be highly unlikely for an author to use the third person (he or Moses) rather than the first person (I) in a narrative in which the author was so intimately involved.

Andrew E. Hill and John H. Walton in their book *A Survey of the Old Testament* stated that according to Jewish and Christian tradition, Moses wrote the Book of Exodus at the command of God in connection with Israel's covenant experience with Yahweh at Sinai (cf. 17:14; 24:4, 34:27). Some scholars consider Moses to have written major portions of Exodus with certain additions made by later editors (e.g., the genealogy in 6:14-27). Still other regard Exodus as the literary product of Moses' successor, Joshua or Eleazar the priest bases on oral tradition received from Moses and Aaron.[8]

Dr. Thomas B. Dozeman points out in his book *God at War: A Study of Power in the Exodus Tradition* that the priestly tridents tell their story of salvation in and through the Deuteronomistic account of salvation history, even though their understanding of salvation history is very different. Therefore, it is important that we determine the larger structure of the priestly historiography at the outset, since changes in their design of

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[8] Andrew E. Hill and John H. Walton *A Survey of the Old Testament*. 3rd ed. (Grand Rapids, MI: Zondervan Publishing House, 2009), 103.

salvation history will provide important clues for interpreting the details of their account

of the Book of Exodus.

Dozeman stressed the importance of the role of the priestly tradition and how it

determined the larger structure of the priestly historiography. A study of the priestly

history requires that two interrelated problems be addressed and the extent of the

literature and its central theme. Scholars have responded to these problems in a variety of

ways, from arguing that the land is a central theme in the priestly tradition and that

consequently its history must include some form of conquest to proposing that the land

plays no role in the priestly tradition because its history ends with the death of Moses.

Dozeman further argues that more detailed examination of the priestly history will reveal

that a decisive choice between these options is not possible, even though the structure of

the priestly tradition suggests that the conquest is subordinated in its account of salvation

history.[9] What is the overall design of the priestly history, and more precisely does it

extend to the Book of Joshua? This question is essential for interpreting the priestly

account of the Book of Exodus, since it brings into stark focus the problem of whether

priestly traditions have followed the deuterononmistic history by interpreting the exodus

in conjunction with the conquest or have separated the two events, in which case the

priestly history provides the framework for the Pentateuch. The problem is complicated

because there are clear indications of priestly editing in the Book of Joshua regarding the

chronological note of Israel's crossing the Jordan and the distribution of the land at

Shiloh in Joshua 18-19. Such editing underscores the dependency priestly traditions on

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[9] Dozeman, *God at War: Power in the Exodus Tradition*, 104.

the deuternomistic history, and it also cautions against identifying the priestly history too closely with the canonical Pentateuch.[10]

The Priestly Tradition also placed a heavy responsibility on the priest functioning as a lone ranger. According to my research concerning the role and function of the priest in the Priestly Tradition, priest was required to lead and manage the entire ministry by themselves, without seeking outside assistance to help them will the daily affairs and responsibility of carrying out the ministry. Therefore, most of the workload concerning ministry was on the shoulders of the priest. This is the model that Jethro observed Moses functioning in and stated to Moses what you are doing not is not good for you and your people. If you continue in this vain, you are going to wear out yourself and the people.

The priestly traditional leadership style is what I walked into when I arrived at Rock Temple African Methodist Episcopal Church as their pastor. The Rock Temple African Methodist Episcopal Church was accustomed to pastors according to research that was conducted over a forty year-span in this project that examined the leadership style of pastors and leaders. The research revealed that leaders, officers, parishioners, and pastors of Rock Temple African Methodist Episcopal Church displayed a long history and succession pattern of the priestly traditional leadership style.

Therefore, the goal was to encourage Rock Temple African Methodist Episcopal Church to begin the process of creating opportunities and establishing ministries for all age groups especially, age groups from ten to forty-four, so that the ministry of the church will survive, and that future church sustainability will benefit the church

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[10] Dozeman, *God at War: Power in the Exodus Tradition*, 104.

The core leadership team of Rock Temple are primary elderly. The contextual analysis and mythology examined the strengths and weakness of Rock Temple. The analysis discovered that the church needs intergenerational leadership. For Rock Temple to experience significant growth from a wide range of diverse generational representation such as Millennials, Generational X, Generational Y and outreach ministries, it must be established with a specific focus towards diversity and inclusion. The outreach ministries such as children's ministries, youth ministries, young adult ministries as well as ministries for the millennials can create a culture of inclusion in the leadership core team. Each ministry leader for the abovementioned ministries will be invited to participate as active representative in the core leadership planning and decision-making session. This in turn will create a culture of inclusiveness, and ownership. The context can establish trust, compassion, stability and hope in intergenerational leadership.

This is a very critical aspect for church growth and the overall church sustainability of Rock Temple. Intergenerational leadership or the shared model of ministry can be the vessel that Rock Temple desperately needs to launch a generational phenomenon of church growth and church sustainability if leaders and the leadership team are willing move from the priestly tradition of ministry, and make a commitment to work together with all age group as a cohesive unit to foster and promote the shared model of intergenerational leadership.

External Evidence

The Open Bible states that critics challenged the Mosaic authorship of Exodus in favor of a series of oral and written documents that editors late in Israel's history wove

together by. Their arguments are generally weak and far from conclusive, especially in view of the strong external and internal evidence that points to Moses as the author. Exodus has been attributed to Moses since the time of Joshua (Ex. 20.25, Jo. 8:30-32). Other biblical writers attribute Exodus to Moses. This also the testimony of Jesus (Mk. 7:10, 12;26; Lk. 20:27; Jn. 5:46-47; 7:19, 22-23). Jewish and Samaritan traditions also consistently hold to the Mosaic authorship of Exodus.

Internal Evidence

Moses' usual procedure was to record events soon after they occurred in the form of historical annals. Clearly from Exodus the author must have been an eyewitness of the Exodus and an educated man. He was acquainted with the details about the customs and climate of Egypt, and the plants, animals, and terrain of the wilderness. Consistency of style also points to a single author. The frequent use of ancient literary constructions, words, and expressions support its antiquity.

Date

According to the *Open Bible*, the recorded date for the Book of Exodus is approximately the same as Genesis—1450-1410 B.C. One assumes that the book of Exodus was composed during the forty-year wilderness journey between 1445 B.C. and 1405 B.C. Research indicated that Moses probably kept an account of God's work, which he then edited in the plains of Moab shortly before his death. Exodus covers the period from the arrival of Jacob in Egypt (c.1875 B.C.) to the erection of the tabernacle 431 years later in the wilderness. Carol Myers in her book entitled *Exodus* focuses on the

story of the Israelites departing from Egypt, recounting the journey of Sinai, the revelation of God's covenant (The Ten Commandments), its stipulations, a description and construction of the tabernacle. According to Carol Myers, the Book of Exodus focuses on a group of people who were oppressed in Egypt. They managed to escape and then journeyed through the wilderness to a mountain where God revealed through Moses community guidelines and instructions for a national shire, when they construct. It begins with the Israelites subjected to enforced service to a human ruler, and it ends with their willing service to a divine sovereign.[11] Carol Myers also states most biblical scholars accepted the story line of Exodus uncritically, assuming that the oppression and deliverance, of wilderness, and of theophany and covenant at Sinai was historical fact. It was believed that the transmission of that story among different groups of Israelites led to the formation of separate narratives or sources that over time were combined into the master narrative as we have it in Exodus; and the attachment of the tabernacle texts to the exodus-Sinai account by priestly groups seemed likely.[12]

Literary Genre

One can consider history as the literary genre of the book of Exodus. According to *New Oxford Annotated Bible*, historical writings claim to be bound by facts, and intend to record people, places and events as they were and as they—implicitly or explicitly— explain and give significance to the writer's own times.[13] In the Hebrew original

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[11] Carol L. Meyers, *Exodus*, New Cambridge Bible Commentary (Cambridge, NY: Cambridge University Press, 2005), 1.

[12] Meyers, *Exodus*, 2.

[13] Michael D. Coogan, ed., *The New Oxford Annotated Bible with Apocryphal/Deuterocanonical Books: New Revised Standard Version* (New York, NY: Oxford University Press, 1989), 267.

divisions of the Hebrew Bible, the books of Joshua through Kings belong to the Former

Prophets and the rest of writings (Genesis and Exodus) are a part of historical literature.

Moreover, biblical authors and editors who worked in the process of formation over

several centuries, were less concerned with documentable fact than modern historians.

Often a writer developed high drama, including miracles of divine intervention, and the

narrator sometimes wove textures of metaphor and imaginative descriptions, often adding

aggrandizing elements that legendary and archetypal proportions to characters and

themes.

The Purpose and Principal Themes of the Book Exodus

      Moses is the main character of the book of Exodus. The Book of Exodus has two

principal sections.[14] The first section—written as a story of epic prose (chapters one

through eighteen)—portrays God as the Savior and Provider of God's people. God first

saved the infant Moses from a watery death and then provided Moses with the best

education in the ancient world—Pharaoh's court.[15] In this royal court and later in the

Midianite wilderness, God shaped Moses into an instrument for saving God's people—

the Israelites—from slavery. At the chosen time God sent Aaron to Moses to help him to

confront Pharaoh—the Israelites' oppressor—to let God's people go. Exodus, therefore,

is a story of deliverance from bondage in Egypt, crossing the Red Sea, and the songs of

joy when the Israelites could sing of their freedom at last.

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[14] Cain Hope Felder, *The Original African Heritage Study Bible* (King of Prussia, PA: Judson Press, 2007), 85.

[15] V. Gilbert Beers, *TouchPoint Bible* (Carmel, NY: Guideposts, 1996), 49.

The story of Moses according to Carol Meyers frames the Exodus-Sinai account and portrays Moses as the extraordinary mediating human character in the memory of this foundational part of Israel's national epic. Moses is a heroic, larger-than life figure. Moses is portrayed as the founder of a nation, enabling his people to escape from Egypt and become a covenanted community at Sinai, and in the process, Moses interacts with Israelites and Egyptians and has an unparalleled relationship with God, whom he first meets in Midian.[16]

Meyers points out that Moses encounter with his wife Zipporah (a Midianite), and his father-in-law, the priest Jethro (a Midianite) provided a striking Midian connection and suggests a note of validity for a formative Midianite role in Israel's past. The vivid tales of Moses, his intimate relationship with the priestly Midianite family, and the first revelation of Yahweh's name at the mountain in Midian are collective memories supported by the documented information about a people in this area with a deity who name becomes the name of Israel's deity is striking.[17] The questions arise, why is this link so powerful that it becomes a part of Israel master narrative? How does it relate to the prominence of Moses in Exodus and the Pentateuch? Could it be that God was preparing Moses and Jethro as instruments in God's divine plan of salvation? Could it be possible that the Moses and Jethro encounter was an act orchestrated by God as an act of salvation?

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[16] Meyers, *Exodus*, 12.

[17] Meyers, *Exodus*, 13.

Literacy Elements: Mood, Characters and Theme

Regarding the literary elements of the book of Exodus, the mood, characters and theme are critical aspects in gaining a greater appreciation of the biblical text of Exodus 18:1-27. John I. Durham states that the central figure of Exodus chapter eighteen is Moses' father-in-law Jethro who the narrative presents as the caretaker of Moses' wife and two sons during Moses' absence in Egypt, the glad recipient of the report of Yahweh's deliverance in Egypt. Exodus also presents Jethro as the confessor of Yahweh's supremacy among all gods, the sacerdotal leader of all presents including Moses and Aaron, and Moses' counselor in applying Yahweh's guidance for living in Covenant to Israel. This collection of motifs around a single and dominant figure gives Exodus chapter eighteen a kind of unity lacking in most of the narratives of Exodus or most of the Tetrateuch. The visitation of Jethro establishes the mode of the text as prior to the entrance of Jethro, the biblical text focuses on Moses.

Also, the entrance of Zipporah (Moses' wife) along with her children creates a curiosity and mystery of how the writer divides the children. Durham further concludes that even though Moses cared for Zipporah and her sons "after her parting from Moses that there may have been major tension between Moses and Zipporah."[18] He writes this because Exodus 18:2 states "After Moses had sent away his wife Zipporah, his father in-law Jethro received her and her two sons" (Ex. 18:2). This verse seems to suggest to Durham that tension existed between Moses and Zipporah. Also, the text suggests the mood and suspense when it states Moses went to meet his father-in-law and bowed down and kissed him. They greeted each other and then went into the tent.

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[18] John I. Durham, "Exodus," in *Word Biblical Commentary,* vol. 3 (Waco, TX: Word Books, 1987), 243.

> Moses told his father-in-law about everything the LORD had done to Pharaoh and the Egyptians for Israel's sake and about all the hardships they had met along the way and how the LORD had saved them. Jethro was delighted to hear about all the good things the LORD had done for Israel in rescuing them from the hand of the Egyptians. [Jethro] said, "Praise be to the Lord, who rescued you from the hands of the Egyptians. Now I know that the Lord is greater than all other gods, for he did this to those who had treated Israel arrogantly." Then Jethro, Moses' father-in-law, brought a burnt offering and other sacrifices to God, and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law in the presence of God (Ex. 18:8-12).

These above biblical verses speak to mood, climate, and the movement of the text that emphasize a move toward the climax in the text. In addition, the mood that Moses conveys in the text expresses one of amazement and joy in verses seven and eight:

> So, Moses went out to meet his father-in-law and bowed down and kissed him. They greeted each other and then went into the tent. Moses told his father-in-law about everything the LORD had done to Pharaoh and the Egyptians for Israel's sake and about all the hardships they had met along the way and how the LORD had saved them (Ex. 18:7-8).

Therefore, one must ask: who are the characters in the text? What phrases and words play a role in the text? The main two characters appeared to be Moses and Jethro, even though the text mentions Moses' wife and children, the text mentions them for informational purposes only. However, the overall emphasis and focus of the text is on Moses and Moses father-in-law Jethro.

Literary Structure: Analyzing Key Words and Grammatical Detail

Verse thirteen says "The next day Moses took his seat to serve the as judge for the people, and they stood around him from morning till evening" (Ex. 18:13). Viktor Ber states in his article entitled "Moses and Jethro: Harmony and Conflict in the Interpretation of Exodus 18" that conflicts and tensions are necessary ingredients of a

good story.[19] Such a story usually contains what Prague calls a literacy catharsis—a tension between harmony and conflict. Prague further states that in this biblical verse even though Moses actively participates in the work of the ministry by edifying and building up the body of God's people he does this portion of ministry with the help and support of the overall Israelite community. This method of ministry takes a major toll on Moses' mind, body, and soul. Verses fourteen through eighteen states:

> When his father-in-law saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?" Moses answered him, "Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and instructions." Moses' father-in-law replied, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone."

Doing ministry alone can take a lot out of an individual, can be extremely stressful, and often frustrating and discouraging. Thomas B. Dozeman explains that the theological importance of this text is embedded and relates two traditions—Exodus and Sinai traditions—into a larger story of the history of salvation. The Exodus and Sinai traditions were embedded in the priestly tradition, where the priesthood shouldered most of the work of ministry. This priestly mindset primarily relegated the role and responsibility of ministry to the hands of the priesthood. In addition to serving in the above role, Moses also served as a judge and jury at this point in his ministry. Moses was a solo act in the ministry. Moses was overwhelmed and consumed. Jethro, the Midianite, witnessed firsthand how the toil of ministry affected his son-in-law Moses—physically, mentally,

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[19] Viktor Ber, "Moses and Jethro: Harmony and Conflict in the Interpretation of Exodus 18," *Communio Viatorum* 50, no. 2 (2008): 148.

and spiritually—and was very much concerned for Moses and his ability as an administrator of God's people and a representative of God.[20]

Adriane Leveen states in her article "Inside Out: Jethro, the Midianites and a Biblical Construction of the Outside" that after Jethro listened and watched what Moses did in terms of ministry, Jethro immediately recognizes the essential point. He recognized that Moses needed a new model of ministry to become an effective administrator and a productive servant in the ministry of God. Even though Jethro was a Midianite, an outsider to the Yahweh tradition and faith, he realized that Moses did not know how to govern the tribes effectively. Jethro expostulates with Moses when he asks, "What is this you are doing for the people?" (Ex. 18:14) and states "What you are doing is not good" (Ex. 18:17). The outsider—Jethro—challenged Moses to rethink his assumptions of governing, managing, and supervising the people of God. Jethro launches into an astonishing long speech though not to admonish or demean Moses, but to show Moses a more excellent way of managing people. Jethro proposes and suggests to Moses a more effective organizational model of leadership that empowered him to become an effective administrator and servant of God.

Verse nineteen says, "Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him" (Ex. 18:19). Moses admired Jethro to the point that he was willing to listen to his father-in-law's advice of establishing a new paradigm for leadership that

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[20] Adriane Leveen, "Inside Out: Jethro, the Midianites and a Biblical Construction of the Outsider," *Journal for the Study of the Old Testament* 34, no. 4 (2010): 409.

would not only benefit Moses but would also benefit the whole body.[21] Verses twenty

through twenty-six state:

> Teach them his decrees and instructions and show them the way they are to live and how they are to behave. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. Have them always serve as judges for the people but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied." Moses listened to his father-in-law and did everything he said. He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. They always served as judges for the people. The difficult cases they brought to Moses, but the simple ones they decided themselves (Ex. 18:20-26).

Jethro suggests and offers Moses a leadership model that would not only benefit Moses

but allow God's people to become active participants in the advancement of the

upbuilding of God's Kingdom. Jethro suggests that Moses select capable men who love

and fear God—capable men who hate greed and dishonest gain. Jethro's visit narrative,

according to Jaeyoung Jeon in his article entitled "The Visit of Jethro (Exodus 18): Its

Composition and Levitical Reworking," provides Moses with the establishment of a

judicial system that could provide selective individuals to actively participate in

ministry.[22] The establishment of the judicial system also frees Moses from the simple

dispute cases and allows Moses to focus on the difficult aspects of ministry. The new

mode of the establishment of the judicial system does not mention who would be

accountable to whom; it only provides an overall structure in which ministry can function

in a more orderly and systemic manner.

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[21] Bruce B. Barton, "Literary Structure: Analyzing Key Words and Grammatical Detail," *Life Application Study Bible: New International Version* (Grand Rapids, MI: Zondervan, 2007), 165.

[22] Jaeyoung Jeon, "The Visit of Jethro (Exodus 18): Its Composition and Levitical Reworking," *Journal of Biblical Literature* 136, no. 2 (2017): 289.

 According to Adriane Leveen, Jethro is an outsider, and he possesses a clarity that

allows him to offer useful advice to Moses that will greatly benefit the people of Israel

and Moses. In fact, Jethro's advice gives the Israelite community a structure in which to

implement God's laws after Mt. Sinai. Jethro's contribution to the religious life of Israel

is timely, even crucial. It also illustrates the benefits of creative interaction between

Israelites and Midianities.[23]

In the biblical text of Exodus, chapter eighteen, Jethro can be viewed as the older

and wiser adult who dispenses his wisdom and knowledge to a young and inexperienced

Moses. Even through Moses is full of energy he lacks the wisdom to carry out the work

of the ministry in an effective and efficient manner. Therefore, one of the messages of the

text is that it takes the wisdom of a seasoned veteran and the vitality of the youth to

produce a shared model of ministry.

The Conclusion: A Reflective Analysis

Through careful and critical analysis of Exodus 18:1-27 and many other resources

lead to the discovery that ministry is a team effort. So many times, local assemblies

discover that within them the mindset of expanding the ministry of God beyond the walls

of a Sunday morning worship experience does not exist. The mindset of the average

church member is only geared towards church maintenance and church upkeep. This

mindset has no place for believers with a kingdom mindset who see the need for an

intergenerational ministry. The clarion call and response to intentional intergenerational

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[23] Adriane Leveen, "Inside Out: Jethro, the Midianites and a Biblical Construction of the Outsider," *Journal for the Study of the Old Testament* 34, no. 4 (2010): 405.

ministry must focus on building and developing an intergenerational ministry where every person regardless of background or experience has a right to utilize God-given talents and gifts for the upbuilding and advancement of the Kingdom of God. This will not happen overnight nor by osmosis. Every member must be taught, trained, and educated on the real purpose of ministry, and then walk boldly in it without restriction and obstacles from gatekeepers who refuse to move and grow in a new paradigm of collective intergenerational leadership.

Summary

The literary content of this text—Exodus 18:1-27—centers on a conversation that Jethro initiates with his son-in-law Moses. Moses in the passage tries to manage and handle the day-to-day affairs of the Hebrew people without requesting the assistance of others. This is a major dilemma for Moses and the community of the Hebrew people. Jethro suggests to Moses that to solve this dilemma that he needs to delegate the minor tasks to other leaders and handle the major issues himself. The Historical Context of the text focuses primarily on what happens after the Children of Israel's deliverance from the oppressive rule of the Egyptians, and how the children of Israel interact with each other in a loosely and insufficiently formed government. The social context of this text shows that the people function in a loosely and ineffective governmental society and in this loosely and ineffective government people fail to receive service in an effective and efficient manner. As a result of this ineffective governmental structure, Moses and the Hebrew people suffer from exhaustion, stress, and dysfunction.

Conclusion

Rock Temple African Methodist Episcopal Church must establish an

intergenerational leadership model for church growth to occur as well as generational

diversity. Rock Temple lacks generational leadership in the areas of millennials, youth

and children. The text Exodus 18:1-27 provides a biblical model of how intergenerational

leadership can be applied administratively to the context. If Rock Temple will embrace

the biblical model of Moses and Jethro, where shared responsibilities of leadership and

cooperation are distributed based on a diverse generational representation at the core

leadership level, then the process of administrative intergenerational leadership can be

established. The process of intergenerational leadership can be established

administratively at the context of Rock Temple with training and education. Exodus 18:1-

27 provides an excellent model of intergenerational administrative leadership in which

the context can develop leadership and organizational skills. Additionally, the context can

foster and implement administrative intergenerational leadership. The themes of Exodus

18:1-27 provides practical administrative practices of intergenerational leadership. The

biblical model of Jethro and Moses can guide the context of the importance of working

together from various backgrounds and age group to foster the administrative model of

intergenerational leadership.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

This chapter will discuss Richard Allen, a Methodist minister, and founder of the

African Methodist Episcopal Church. Richard Allen was a major change agent and an

incredible coalition builder. Richard Allen was able to bring and unify people from varies

ethnic, social, political and religious persuasion to create and establish a major religious

institution that is still operative today.

The life and ministry of Richard Allen best captures my hypothesis: If Rock

Temple intergenerational leadership, then the church will experience church growth and

church sustainability. Richard Allen's principles and his ability to build coalitions from a

diverse population provides a roadmap for Rock Temple to model and implement in the

life of the church, especially in the core leadership team. Richard Allen is important to

this project because Richard Allen's life and ministry demonstrates that church growth is

not an isolated event, but church growth occurs when relationships are established,

coalitions fostered.

Richard Allen's life and ministry are inspiring because at the age of twenty-six he

was able to build generational relationships from a broad range of persuasions to grow his

church and establish social, economic, political and religious alliance that impact

generations. This historical figure also provides a foundational framework in which the

context can implement and emulate the successful practices of Richard Allen's leadership and ministry. Tom Rath in his book *Strengths based Leadership, Great Leaders, Teams and Why People Follow* states that the most effective leaders rally a broader group of people towards an organization's, goals, mission and objectives. They led. People follow."[1]

Richard Allen - Early Years

Can you imagine being born a slave? For many of us this reality would be a foreign concept, but for millions of African Americans who were taken from their homeland and forced into slavery it was a reality. Imaging being denied the basic rights of liberty, justice, and the pursuit of happiness just because it was the law of the land.

For many African Americans including, Richard Allen, life was a nightmare. Many African Americans, before President Abraham Lincoln signed into law the Emancipation Proclamation in August of 1862, were legal property of their slave master. Richard Allen was born of slave parents on February 14, 1760, in Philadelphia, Pennsylvania on Benjamin Chew's plantation, which is now called Germantown in Philadelphia Pennsylvania, Benjamin Chew was a Quaker lawyer, Attorney General, and Chief Justice of the High Court of Errors and Appeal for Commonwealth of Pennsylvania from 1774-1777. Richard Allen and his parents remained as slaves of Mr. Benjamin Chew until Allen was twelve years of age.[2] Mr. Benjamin Chew was a prominent citizen

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[1] Tom Rath, *Strengths Based Leadership Great Leaders, Teams, and Why People Follow* (New York, NY: Gallup Press, 2008), 79.

[2] Richard Allen, *Life Experience and Gospel Labors* (Nashville, TN: AMEC Sunday School Union, 1888), 7.

of the city of Philadelphia. As a slaveholder, Attorney Chew was kind to his slaves, but

because of a lull in his law practice, and being plagued with financial worries, he found it

necessary to get rid of his slaves. Richard Allen, his parents and sibling were household

slaves of the crews, responsible for cleaning and looking after the family's five children.[3]

In 1772, Benjamin Chew sold Richard Allen as a youth, his parents, and three of Richard

Allen's siblings to a farmer in Dover, Delaware named Mr. Stokeley Sturgis. While he

and his entire family was lucky in that his family was kept intact, he now had to endure

the arduous life of a field hand. The Allen family found themselves working as laborers

on a large acreage plantation and the work, in every way, was the opposite of that done in

the home of the Chews. In recalling his master at a later period in life, Richard Allen

called them "kind but said slavery was a bitter pill." The pill became bitterer after Mr.

Stockley sold Richard Allen's mother and three siblings. Richard Allen would never see

these family members again.

> My master Mr. Stokeley was an unconverted man, and all the family, but he was
> what the world called a good master. He was more like a father to his slaves than
> anything else. He was a very tender humane man. My mother and my father lived
> with him for many years. He was brought into difficulty, not being able to pay for
> us, and mother having several children after he had brought us, he sold mother
> and three children. My mother sought the Lord and found favor with him and
> become a very pious woman. There were three children of us remained with our
> old master Mr. Stokeley. My oldest brother embraced religion, also my sister. Our
> neighbors, seeing that our master Mr. Stokeley indulged us with the privilege of
> attending meeting once in two weeks, said that Stokeley's Negroes would soon
> ruin him; and so, my brother and myself held council together, that we would
> attend more faithfully to our master's business, so that it should not be said that
> religion made us worse servants, we would work night and day to get our crops
> forward, so that they should be disappointed. We frequently went to meeting on
> every other Thursday; but if we were likely to be backward with our crops, we
> would refrain from going to meeting. When our master, Mr. Stokeley found we
> were making no provision to go to meeting, he would frequently ask us if it was
> not our meeting day, and if we were not going. We would frequently tell him," No

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[3] Jonathan A. Dames, *The Church Member's Guide* (Nashville, TN: AMEC Sunday School, 1951), 27-28.

sir, we would rather stay at home and get our work done." He would tell us: "Boys, I would rather you would go to your meeting: If I am not good myself, I like to see you striving yourselves to be good." Our reply would be: Thank you sir, but we would rather stay and get our crops forward." So, we always continued to keep our crops more forward than our neighbors, and we would attend public preaching once in two weeks, and class meeting once a week. At length, our master said he was convinced that religion made slaves better and not worse, and often boasted of his slaves for their honestly and industry. Sometime after, I asked him if I might ask the preacher to come and preach at his home. I asked him for a note. He replied, if my word was not sufficient, he should send no note. I accordingly asked the preacher. He seemed somewhat backward at first, as my master did not send a written request: but the class leader (John Gray) observed that my word was sufficient; so, he preached at my old master's home on the next Wednesday. Freeborn Garretson (a Methodist Preacher) was also invited to preach. Preaching continued for some months, Freeborn Garrison preached from these words from Daniel 5:27, the verse in which God's handwriting appears on the wall to King Belshazzar. Part of the writing on the wall translated to "Thou art weighted in the balance and art found wanting." In pointing out and weighting the different characters and among the rest weighted the slaveholders, my master believed himself to be one of that number, and after he could not be satisfied to hold slaves, believing it to be wrong.[4] So stinging was the sermon that Master saw that human slavery was wrong still he did not have the courage to free his slaves outright without money and without price because he was deft-ridden. However, he did propose to allow the Allen boys in (1777) to purchase their freedom each at the extortious sum of ($60) sixty pounds of gold and silver continental money or $2,000 United States money. The Allen's undertook the task which took them seventeen years to pay for their freedom.[5]

Richard Allen and his brother pooled their savings and paid for the freedom of Richard Allen. They continued to work odd jobs and save until they had enough to purchase the freedom of Richard Allen's brother in (1780).

Where in the annals of history can you find a greater lesson of perseverance than taught here? This example of perseverance speaks volumes to the character and personal drive of Richard Allen and his brother. It is apparent that once Richard Allen made up his mind and set his focus on achieving a particular goal, nothing or no-one was going to

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[4] Daniel Baxter and Daniel Minort Baker, *Bishop Richard Allen and His Spirit the AME Book Concern* (Philadelphia, PA: AME Book Concern, 1928), 23-24.

[5] Allen, *Life Experience and Gospel,* 9.

stand in his way. Obtaining and raising two thousand dollars in slavery times was a daunting task, but Richard Allen and his brother were able to reach this significant milestone in their lives because they were striving to be free from a cruel and wicked system of bondage and oppression.

Richard Allen Conversion Experience

> I was awaked and brought to see myself, poor, wretched and undone, and without the mercy of God must be lost. Shortly after, I obtained mercy through the blood of Christ, and was constrained to exhort my old companions to seek the Lord. I went rejoicing for several days and was happy in the Lord, in conversing with many old, experience Christians. I was brought under doubts and was tempted to believe I was deceived and was constrained to seek the Lord afresh. I went with my head bowed down for many days. My sins were a heavy burden. I was tempted to believe there was no mercy for me. I cried to the Lord both night and day. One night I thought hell would be my portion. I cried unto Him who delighted to hear the prayers of a poor sinner, and all sudden my dungeon shook, my chains flew off, and glory to God, I cried. My soul was filled. I cried, "Enough for me-the Savoir died." Now my confidence was strengthened that the Lord, for Christ's sake, had heard my prayers and pardoned all my sins, I was constrained to go from house to house, exhorting my old companions and telling all around what a dear savior I had found. I was converted at seventeen (1777) under the preaching of Freeborn Garrison, and I immediately joined the Methodist Society and met in class at Benjamin Well's, in the forest, of Delaware State. John Gray was the class leader. I met in his class for several years. Delaware law forbade Negroes from congregating without Whites' present.[6]

Richard Allen began preaching and conducting worship service on Mr. Stockley's plantation for slaves. At one of Richard Allen's worship service his slave master, Mr. Stokeley was converted.[7] Circuit preachers such as John Gray and Freeborn Garretson offered hope and enteral salvation and abolitionism's promise to Negros. Most appealing to Richard Allen personally were the call for discipline and individual responsibility, and

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[6] Baxter and Minort, *Bishop Richard Allen and His Spirit the AME Book Concern*, 25.

[7] Allen, *Life Experience and Gospel Labor*s, 7.

the fiery nature of the circuit preachers.[8] Allen worked nights and at off- hours cutting

cord wood and doing odd jobs. By the time he was twenty, he had brought his freedom.

Richard Allen - The Saint George Methodist Church Story

With his freedom in his hands in (1780), Allen commenced to traveling

throughout the Eastern Shore (Maryland, East and West New Jersey, Sussex County

Delaware, Willington, Delaware, Radnor Township (twelve miles from Philadelphia) and

Lancaster Philadelphia preaching the gospel and supporting himself with odd jobs. In

1783, like the Apostle Paul caring for his own necessities by cutting wood, making

bricks, doing odds jobs, and whatever his hands found to do in the field and in the city as

well as preaching the gospel to support himself.[9]

After a long tour of New Jersey, Delaware, Maryland and Western Pennsylvania

in February 1786, Richard Allen later returned to Philadelphia, Pennsylvania and joined

the White congregation at Saint George Methodist Church on Fourth Street in

Philadelphia, Pennsylvania.[10]

Saint George was a mixed congregation, consisting of both Black and White

members.[11] It was at Saint George Methodist Church that Richard Allen was licensed to

preach in 1783 when he was twenty-three years old. Richard Allen was allowed to preach

and hold services at 5:00 a.m. in the morning and 5:00 p.m. in the evening. Under the

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[8] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," U.S. History, December 5, 2019, 1, http//www.ushistory/org/tour/tour_bethel.htm.

[9] Baxter and Minort, *Bishop Richard Allen and His Spirit the AME Book Concern*, 25-27.

[10] Baxter and Minort, *Bishop Richard Allen and His Spirit the AME Book Concern,* 25-27.

[11] Richard Allen, *Church-Planting Hero* (Grand Rapids, MI: New City Community News, 2012), 1.

powerful, eloquent, and soul-stirring preaching of Richard Allen, the attendance of colored people increased at Saint George Methodist Church. This influx of color people at 5:00 a.m. at Saint George Methodist Church created a hostile environment for people of color. As crowds of Negroes flocked to hear Richard Allen preach, race and prejudice came with them. The attitudes of the church officers at Saint George Methodist Church become more hostile and aggressively unwelcome. Allen saw the rising tide of hatred and warned his brethren and proposed to them to build a place of worship for themselves, but at that time none agreed with him. The elders of Saint George Methodist Church also strenuously objected and used their influence to defeat the proposal. Richard Allen even asked the elders of St. George on several occasions for permission to start an independent church for people of color, but the Methodist elders adamantly refused.

Growing membership necessitated a church expansion. Black church members were most generous contributors of time and money to help build a new gallery. What they did know was that the expanded upper gallery was targeted exclusively for the growing Black membership. Despite this, the colored brethren were treated meanly and were eventually told to sit in the expanded upper gallery. The next move they were ordered by the sexton to the gallery which they help built, they endeavored up there to get front seats so as to be as near the pulpit as possible, but they were ordered to move to the back of the church in the gallery.[12] The fatal blow came on a Sunday in November (1787) when Allen said, "Meeting had begun and they were nearly done singing and just as we got to the seats, the elder said," Let us pray."

> We have not been long upon our knees before I heard considerable scuffing and low talking. I raised my head up and saw of the trustees of Saint George

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[12] "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," U. S. History, December 5, 2019, 1, http//www.ushistory/org/tour/tour_bethel.htm.

Methodist Episcopal Church H_____M_____ having hold of the Rev. Absalom Jones pulling him up off his knees, and saying, "You must get up-you must not kneel here." Mr. Jones replied. "Wait until prayer is over." Mr. H___ M____ said, "No, you must get up now or I will call for aid and force you away." Mr. Jones said, "Wait until prayer is over, and I will get up and trouble you no more." With that he beckoned to one of the Trustees Mr. L____S___ to come to his assistance. He came, and went to William White, to pull him up. By this time prayer was over, and we all went out of the church in a body, and they were no more plagued with us in the church. This raised a great excitement and inquiry among the citizens, in so much that I believe they were ashamed of their conduct. But my dear Lord was with us, and we were filled fresh vigor to get a house erected to worship God.[13]

The Saint George Methodist Church experience compelled and inspired Richard Allen to make his mark into the history books of time. Richard Allen was so move by the disrespect of Saint George Methodist Episcopal Church that it inspired and motivated him to convince others that we will not be disrespected, humiliated and treated as dogs in the Lord's house. This spirit of self-worth, self-dignity, and equality motivated Richard Allen along with the power of the Holy Ghost to dream dreams, to envision a life of freedom and prosperity.[14]

Howard D. Gregg stated in his book *History of the A.M.E Church* that history records a constant struggle of man released from bondage and oppression.[15] Sociologist and psychologist admit that there is a seeming innate desire on the part of mankind to be free from oppression and to be represented by his fellowman. One could strongly argue that Richard Allen exhibited that innate desire to be free from oppression and to seek acceptance from mankind.

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[13] Allen, *Life Experience and Gospel Labors*, 16.

[14] Allen, *Life Experience and Gospel Labors*, 15-16.

[15] Howard D. Gregg, *History of the A.M.E. Church* (Nashville, TN: AMEC Sunday School Union, 1980), 25.

Richard Allen's story is unique and extraordinary to say the least. Richard Allen, according to a variety of sources, championed himself on two principles (human dignity and equality for all). These two principals were the bedrock of Richard Allen's philosophy and personal drive. Gregg stated amid confusion and bondage, Richard Allen was a champion of the common man, a believer in absolute equality as the first basis for peaceful and harmonious coexistence.[16]

Fundamentally, Richard Allen was a bitter foe of slavery because he believed strongly in the dignity of man and felt that it was improper for any man to enslave another. Richard Allen in *Life Experience and Gospel Labors* states that "slavery is a bitter pill."[17] This statement expresses Richard Allen feelings against slavery and why he was adamantly against it. Richard Allen felt strongly that everyone should be treated fairly and with dignity.

Martin Luther King, Jr. would drive home these principles repeatedly in many of his speeches. "I believe that a man should not be judge by the color of their skin, but by the content of their character we hold these truths to be self-evident that all man should be treated equal."[18] "I believe that these two basic rights dignity and equality for all were the catalyst for Richard Allen drive."[19]

Gregg Howard shared that Richard Allen also was deeply convicted that slavery was wrong on all level of society. In 1856 slavery was pictured as a "gross outrage

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[16] Gregg, *History of the A.M.E. Church,* 26.

[17] Allen, *Life Experience and Gospel Labors*, 9.

[18] Coretta Scott King, *The Words of Martin Luther King, Jr.* (New York, NY: Newmarket Press, 1958), 95.

[19] King, *The Words of Martin Luther King, Jr.,* 95.

against humanity, a positive violation of every one of the Ten Commands, destructive of all political, moral and religious rites, which is in itself theft, murder, robbery, licentious, concubinage and everything else that is sinful and devilish between heaven and earth."[20]

The climate and times were ripe for Richard Allen's message of equality and dignity.[21] The New England Conference of the African Methodist Episcopal Church which met at New Bedford, Massachusetts in 1852 passed the following resolution, signed by D. Dorrell, W. J. Fuller and T. M. D. Ward:

> Resolved: That while we inhale the sweet soft air of liberty, we as Christians cannot forget the forlorn and mournful condition of those our own brethren who are held in chains and obeying the scriptural command to remember those that are in bonds, as being bound with them, we will ever invoke the power and protection of that God who executed righteous for all of them that are oppressed.[22]

Richard Allen lived in an era where slaves were taught to obey their masters. The philosophy of a slave was stated by Mr. Howard "the philosophy of a slave life was instilled in slaves was to be satisfied with their lot."[23]

Religion was used to intensify this philosophy of subservience of the slave to his master. The Negro slave was to live in a philosophy of future expectancy and hope realizing, that while he suffered here, as was the case of Dives and Lazarus, in the future matters would be reversed.

Obviously, Richard Allen's philosophy, being a former slave, was quite the contrary. In Richard Allen's philosophy, slavery was a bitter pill that need to be eradicated from the face of the earth and in every facet of society, whether it was social,

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[20] Gregg, *History of the A.M.E. Church*, 26.

[21] Gregg, *History of the A.M.E. Church,* 26.

[22] Gregg, *History of the A.M.E. Church*, 26.

[23] Gregg, *History of the A.M.E. Church*, 27.

political, economic and religious. Richard had to overcome insults, physical abuse, racial

discrimination and prevailing opinions from his own people who did not believe in his

stance to fight and speak out against the injustice that he and his fellow citizens were

experiencing daily even in the church. Richard Allen opposed slavery and injustice with a

passion. Therefore, Richard Allen fought with every breath in his body to eradiated

slavery and injustice not only for himself but for his fellowman citizens as well. This bold

stance of opening and publicly speaking out against slavery and injustice and letting his

oppressors and his fellow citizens know that this philosophy was not ordained of God,

that the right of liberty, happiness and the pursuit of justice belongs to all people not for a

select group or few. In my opinion, Richard Allen was fueled by this internal struggle of

bondage and freedom. Richard Allen examines his reality, pondered over the slave

owners' philosophy that a slave should be subservient to his master, and this did not set

well with Richard Allen. Something within Richard Allen cause a major internal conflict

between bondage and freedom.

In exploring Richard Allen's life, in my opinion, there were two significant events

that changed his life. The first was his conversion experience and the second was the

Saint George Methodist Church experience. The conversion experience provided Richard

Allen with a sublime faith that compelled him to move in making some tough decisions

for the advancement of his ministry that the Lord had in mind for him and the world.

Richard Allen in his autobiography when he was saved "One night I though hell would

be my portion. I cried unto Him who delighted to hear the prayers of a poor sinner, and

all a sudden, my dungeon shook, my chains flew off, and glory to God, I cried. My soul

was filled."[24] With this new profound knowledge, wisdom and cleansing experience, Richard Allen's faith in God would not waver, and could not waver. Richard Allen was totally convinced that God has destined him for greatness.

Richard Allen - The Champion of the People

After the Saint Gorge Methodist Church walk-out in 1787, Richard Allen had the opportunity that he dreamed about. For years, he had been trying to convince his people and elders of the Methodist Church that African Americans needed their own place of worship. A place of worship that they could call their call own and minimize the risk of being treated as second-class citizens in the Lord's house. However, this reality would not come without a series of obstacles and challenges. Richard Allen stated in memoirs

Life Experience and Gospel Labors:

> Seeing our forlorn and distress situation, many of our hearts of our citizens were moved to urge us forward: notwithstanding we had subscripted largely towards finishing Saint Gorge's Church, in the building towards the gallery and laying the new floors, and just as the house was made comfortable, we were turned out from enjoying the comforts of worshipping therein. We then hired a storeroom and held worship by ourselves. Here we were pursued by threats of being disowned and read publicly out of the meeting if we did continue worship in the place we had hired, but we believe the Lord would be our friend.[25]

> We got subscription papers out to raise money to build the house of the Lord. By this time, we waited had waited on Dr. Benjamin Rush (founder of Pennsylvania Hospital, and a signer of the Declaration of Independence; and Robert Ralston, one of the leading businesses of that day were regarded as two of Richard Allen's best friends in his effects. [26] We told these men of our distressing situation. We considered it a blessing that the Lord had put it into our hearts to wait upon these gentlemen. They pitied our situation and subscribed largely towards us and advised us how to go on. We appointed Mr. Robert Ralston our treasurer. Dr.

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[24] Allen, *Life Experience and Gospel Labors*, 7.

[25] Allen, *Life Experience and Gospel Labors History of the A.M.E. Church*, 16.

[26] Gregg, *History of the A.M.E. Church*, 13.

Benjamin Rush did much for us in public by influence. I hope the names of Dr. Benjamin Rush and Mr. Robert Ralston will never be forgotten among us. They were the first two gentleman who espoused the cause, of the oppressed, and aided us in building the house of the Lord. Here was the beginning and rise of the first African church in America. Allen was given the responsibility and authorized of buying land for the church.[27]

Richard Allen negotiated the price of the land. Laying out his own money to purchase the plot.[28] A lot was selected on Sixth Street near Lombard, in Philadelphia. The lot belonged to Mark Wilcox. This plot of land was purchased in 1787. This lot is the oldest parcel of real estate owned continuously by African Americans in the United States.[29] In 1791, Richard Allen established what was known as the Blacksmith Shop Meeting House an abandoned Blacksmith shop. A frame building formerly used as a Blacksmith shop was purchased from a man named Sims and hauled to the lot of Sixth Street between Lombard and Pine Streets.[30]

Carpenters were employed to repair it and fit it for a place of worship. The building was dedicated as the first church in July 1794 by Bishop Francis Asbury of the Methodist Episcopal Church, who preached the sermon. Reverend John Dickins, pastor of Saint George Methodist Episcopal Church sang and prayed that the house be called "Bethel" for the gathering in of thousands of souls.

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[27] Allen, *Life Experience and Gospel Labors History of the A.M.E.* Church, 16.

[28] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," 1, http//www.ushistory/org/tour/tour_bethel.htm.

[29] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," 1, http//www.ushistory/org/tour/tour_bethel.htm.

[30] "A Great Church Man Bishop Richard Allen: Richard Allen-1760-1831" (pamphlet), 1.

Richard Allen - The Great Coalition Builder

Bishop Asbury and Elders of the Methodist faith had witnessed first-hand Allen's

unique gift to galvanize and mobilize people across racial persuasions for the betterment

of society. Richard Allen displayed character traits that were attractive; and he was

becoming a major leader in many social, political, and religious circles. People followed

Allen because he got things done. Allen became a great coalition builder by establishing

the Free African Society with Absalom Jones on April 12, 1787.[31]

The Free African Society was an organization that provided social, economic,

medical and spiritual guidance for free Africans and their descendants in the city of

Philadelphia. It supported widows, orphans, the sick, and the unemployed. The

organization also educated children, taught children and youth apprenticeship as well as

held religious services. NAACP founder, W. E. B. Dubois, wrote a century later, calling

the Free African Society the first wavering step of a people toward organized social life.

"Organized as an altruistic society for extending mutual aid to the widowed, sick, and

jobless, it was funded by dues-paying members"[32] In order to keep the Free African

Society from debt and other outside influences that could dictate the future and destiny of

the Free African Society, Allen required its members to pay monthly dues. If the

members failed to pay dues for three months, they were dismissed from the society and

were no longer able to participate in the benefits of the Free African Society. The Free

African Society was the first Black religious institution in the city of Philadelphia and led

to the establishment of the first independent Black Church in the United States.

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[31] Daniel Payne, Dennis Dickerson, and C. S. Smith, *History of the African Methodist Episcopal Church* (Nashville, TN: AMC Sunday School Union, 1998), 8.

[32] Payne, Dickerson, and Smith, *History of the African Methodist Episcopal Church*, 8.

In 1793, the yellow fever epidemic stuck Philadelphia where and the Negroes were called on to care for the sick and to bury the dead.[33] Dr. Benjamin Rush believed that Negroes were immune to the disease. Reverend Richard Allen answered the appeal by organizing a massive relief effort, which provided nursing care, spiritual solace and burial crews. The Free African Society served both Black and White residents who were victims of the fellow fever. Many Negroes died in serving their fellow man, but hundreds of the stricken survived and the city was carried through the crisis. This response in time of need was typical of Mr. Allen.

When the British sacked George Washington during the War of 1812, Philadelphia braced for an expected attack. In this crisis, Mr. Allen responded once again by helping raise 2500 Negro troops for the defense of the city. This response in time of need was again typical of Richard Allen. Richard Allen and the Free African Society became famous for their charitable work as nurses and aids during the Yellow Fever epidemic.

In 1793, Matthew Carey wrote a pamphlet entitled, "A Short Account of the Malignant Fever" which accused Blacks of profiting financially from the Yellow River Epidemic."[34] According to Carey, Allen's crew of Blacks overcharged the body removal, stole goods from the houses they entered, charged high prices for nursing services and took advantages of Whites. Mayor Clarkson and Richard Allen took out ads in newspapers denouncing Carey and his accusations.[35] Richard Allen and Absalom Jones

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[33] Richard S. Newman, *Freedom's Prophet Bishop Richard Allen, the AME Church, and the Black Founding Fathers* (New York, NY: New York University Press, 2008), 87.

[34] M. Carey, "Pamphlets and Papers," 7 vols. (Philadelphia, PA: Bryn Mawr College Library Special Collections, 1826), 3:197-204.

[35] Newman, *Freedom's Prophet Bishop Richard Allen*, 78.

adamantly opposed these accusations in writing. In 1794, Richard Allen published his

first pamphlet. A relatively short work, the document had a long and (for the time)

standard title: "A Narrative of the Proceedings of the Black People during the Late Awful

Calamity in Philadelphia, in the year 1793; and Refutation of Some Censures Thrown

upon Them in Some Late Publications." Beneath the pamphlet's baroque exterior, Allen

and his co-author, Absalom Jones, packed a powerful message; Black leaders protested

racial stereotyping in print. Although White leaders had glimpsed Black protest

throughout the Revolutionary era, Allen and Jones's document would be the first

federally copyright essay by African American writers. For this reason, the legendary

Black historian Charles Wesley once hailed Allen as "a pioneer Negro publicist."[36]

Richard Allen and Absalom Jones wrote these words in their pamphlet entitled,

"A Narrative of the Proceedings of the Black People:"

> We have unproved enemies, who begrudge us the liberty we enjoy, and are glad
> to hear of any complaint against our color, be it just or unjust; in consequence of
> which we are more earnestly endeavoring all in our power to warn, rebuke and
> exhort our African friends, to keep a conscience void of offense towards God and
> man; and at the same time, would not be backward to interfere, when stigmas or
> oppression appear pointed at, or attempted against them, unjustly; and we are
> confident, we shall stand justified in the sight of the candid and judicious for such
> conduct. Allen and Absalom proved that it was the Whites who had charged high
> rates for nursing during the Yellow Fever epidemic.[37]

In a more personal sense, Allen's literary turn provided a key outlet for his frustrations

and aspirations. As he later recalled, friends often begged him "to leave a small detail of

(his life) and proceedings" so that after he was "dead and in the grave others could study

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[36] Newman, *Freedom's Prophet Bishop Richard Allen,* 78.

[37] Newman, *Freedom's Prophet Bishop Richard Allen*, 79.

the great preacher's life."[38] Well before publishing his autobiography, Allen met this demand by producing a steady stream of pamphlets.

Beginning with the yellow-fever narrative, and its various addenda (including Allen's individually authored antislavery appeal) these documents formed a running, if episodic, commentary on the early American society from a Black man's perspective. From 1794 onward, nearly everything Allen did had an analog in print, from declaring Mother Bethel independent of White Methodists and eulogizing White antislavery figures (such as George Washington) quelling an attempted secession movement at his church and supporting Canadian migration. Few of Allen's Black abolitionist peers provided so consistent a printed trial to follow.

The final reason for Allen's increasing emphasis on print culture was that he believed that print made Black founders' moral critique visible, and political claims on, the American republic. If White citizens could not hear his commanding words in Bethel Church, they must read them in pamphlets, newspapers, articles, and broad sides. For Allen, printed protest created a potential bridge to White leaders and citizens. He would use that connection to claim equality and justice for all. It all began with that first documents.

Allen continued to encounter his critics and challenges in regards of moving Bethel Church forward. In 1787, the Blacks who remained at St. George's after the schism accused Richard Allen of segregating the race. Then there was the constant struggle with the Methodist Elders, and the trustees of Saint George to control Mother's

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[38] Newman, *Freedom's Prophet Bishop Richard Allen*, 79.

Bethel affairs.[39] In 1796, for instance, Saint George wanted Bethel's property to pass to the Methodist Conference.[40] When Ezekiel Cooper, a Trustee of Saint George, first approached him about articles of incorporation, Allen recalled in his autobiography, Black congregants registered immediate concern at the very idea. "Mr. C[ooper] proposed that we make over our church to the conference."[41] Allen wrote: "This we objected to." So, when Cooper later laid the articles before the Black minister, how could Allen overlook the article ten, which stated that White clerics "shall have the discretion and management of the spiritual concerns of that said Bethel Church."[42] Allen knew that incorporation would give Bethel Church the same standing as banks, libraries, and other state-sanctioned groups. In short, Allen knew the articles of incorporation document would underscore Black legitimacy in the eyes of the state, but Allen was acting tactically, for securing incorporation of what was perceived as a radical Black enterprise could be tricky. Allen shrewdly realized that the articles of incorporation might create interdependence relationship with White Methodists (therefore gaining their support for incorporation) while maintaining Black autonomy (thereby protecting Allen's Black base of support).

In this sense the "Articles of Association" looked very much like the federal Constitution (with which Allen was familiar, having already successfully pursed a copyright for the yellow-fever narrative). There was much room for interpretation. The

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[39] Newman, *Freedom's Prophet Bishop Richard Allen*, 130-131.

[40] Newman, *Freedom's Prophet Bishop Richard Allen,* 132-135.

[41] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," 6, http//www.ushistory/org/tour/tour_bethel.htm.

[42] Newman, *Freedom's Prophet Bishop Richard Allen*, 132-133.

ultimate power resided with the Black trustees or with the White elders (could Whites

take over Black property, or did Blacks have the right to self-determination through the

election of Black trustees). Allen believed that Bethel ties retained ultimate power

through the Articles. Allen viewed the Articles as a political compromise of sorts. As his

other reform activities reveal, Allen hoped to build bridges between Black and White

citizens to have an independent Black church but also connections to the White

Methodists. This was God's true way, he believed Black and White Methodists ability to

reconcile racial differences boded well for American culture. If things worked out, and

White and Black Methodists could co-exist under the Articles, then that would be

wonderful, if not Allen simply call on Black trustees and votes to get out. Which is

precisely what happened.

After consulting with a lawyer, Allen discovered that the Methodist conference

had a legal claim on Bethel. There was no Black bargaining power within the Articles.

According to Richardson Allen, Methodist elders broke the covenant of Articles

he had signed in 1796 and attempted to grasp power from Blacks. As Allen told the tale,

the new disputes began when the Reverend James Smith arrived as elder. Brother Smith,

Allen wrote waked us up by demanding the keys and books of the church and forbid us

from holding any meeting expect by order from him.

After consulting with a lawyer, Allen discovered that the Methodist conference

had a legal claim on Bethel. There was no Black bargaining power within the Articles.

The African Supplement was the result. In 1807, members of Bethel drew up what Allen

called the African Supplement, which attempted to throw off the yoke of Saint George

Church and the Methodist Church. The African Supplement gave trustees "the right to

nominate and appoint one or more persons of the African Race to exhort and preach in

Bethel Church and any other church which may hereafter become the property of the

corporation"[43]

This powerful struggle between Bethel Church, Richard Allen and the Methodist

went on many years. In 1815, the elders at Saint George's Church managed to get Bethel

Church up for action. Allen was forced to buy back his own church for the obscenely

high price of $10,125. Shortly thereafter, a preacher from St. George's went to court

demanding he had a right to preach at Bethel. The court disagreed saying "what right do

you have to preach to a congregation that won't list to you. This was the de facto

independence ruling for Bethel."[44]

The next year, the Bethel ties won a court case recognizing their right to exist as

an independent denomination. On April 9, 1816, at Bethel Church Richard Allen called

together other Black Methodist Episcopal congregations from Baltimore, Maryland,

Philadelphia, Wilmington, Delaware, Attlebrough, Pennsylvania and Salem New Jersey

who were struggling with their own autonomy sent delegates to the conference in

Philadelphia, Pennsylvania. Allen decided the time had come for these churches to band

together. [45]

This group formed the African Methodist Episcopal Church and elected Richard

Allen to be their first Bishop on April 11, 1816, this fledging denomination consisted of

five local churches. "Resolved, that the people of Philadelphia, Baltimore and other

places who may unite with them shall become one body under the name of and style of

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[43] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," 5, http//www.ushistory/org/tour/tour_bethel.htm.

[44] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," 6, http//www.ushistory/org/tour/tour_bethel.htm.

[45] Allen, *Church-Planting Hero*, 2.

African Methodist Episcopal Church of the Unites States of American and that the book

of discipline of the Methodist Episcopal Church be adopted as our discipline."[46] Thus,

Bethel Church become Mother Bethel African Methodist Episcopal Church. Allen

commented, "We deemed it expedient to have a form of discipline, whereby we nay

guide our people in the fear of God, in the unity of the Spirit, and in the bonds of

peace."[47] They adopted the episcopal form of church government-meaning they would be

under the authority of bishops who were ordained by officials within. At that meeting

Richard Allen was elected the first Bishop of the AME church.[48]

By 1865, these five churches had multiplied to 227, with very limited resources

(including educated pastors!). These churches were scattered from New Orleans to

Ontario and from California to Massachusetts. By 1880, membership in the African

Methodist Church had reached 400,000.[49]

Though he was tireless in his work of planting churches and organizing the

African Methodist Episcopal Church, Allen was forced to be bi-vocational. The church

committed to paying him a salary of $500.00 per year.[50] Over thirty-five years, he

received a total of $80. Even with his lack of income from his church, Allen business

acumen with his boot and shoe store and purchasing well over twelve acres of land and

renting properties was well-displayed at his death. Richard Allen estate was worth

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[46] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," 6, http//www.ushistory/org/tour/tour_bethel.htm.

[47] Allen, *Church-Planting Hero*, 2.

[48] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," 1, http//www.ushistory/org/tour/tour_bethel.htm.

[49] Allen, *Church-Planting Hero*, 2.

[50] Allen, *Church-Planting Hero*, 2.

between $30,000 and $40,000 and included multiple rental properties. This was a staggering sum in 1831. Allen and wife Sarah had four sons and two daughters (Richard, Jr., James, John, Peter, Sarah, and Ann). Richard Allen died at the age of seventy-one on March 26, 1831, in Philadelphia. In 1901. Richard and Sarah Allen were buried in Bethel African Methodist Episcopal Church.

Today, the African Methodist Episcopal Church consists of thousands of churches and millions of members. There are active congregation in thirty-nine countries on five continents. Praise God for Richard Allen's courage, hard work, faithfulness to God's calling. Millions are in the kingdom of God due to Richard Allen's tireless effects of planting new churches, despite tremendous odds.

Allen built a barn big enough for a half dozen horses, (he owned at least five horses by 1830.) Allen also had other rental property that he rented out to his apprentices and borders. Allen's business deals, as well as being a business owner of his own black smith shop, and his wealth allowed him and his wife Sarah to play a major role in fighting against slavery, funding the underground movement, providing shelter, clothing, and food for runaway slaves.

Richard Allen strongly believed, in my opinion, the guiding force of his abolitionist thrust that everyone regardless of color, religion, sex, creed or belief had the right to liberty, justice, and the pursuit of happiness. These basic rights were always at the forefront of Allen's work, his anti-slavery stance and the expansion of his ministry. Richard Allen's desire was to make the playing field level for all people, and especially for African Americans. Allen hoped to build bridges between Black and White citizens, to have an independent Black church but also connections to White Methodists. This was

God's true way, he believed; Black and White Methodists' ability to reconcile racial differences boded well for American culture.

Allen was willing to reach beyond racial barriers to mobilize people from different backgrounds and opposing persuasions to join with him for the betterment of humanity. Richard Allen was able to galvanize people from different ethnic, social, political, and religious backgrounds to come together and create avenues of wealth and resources for assistance for the poor, and downtrodden. At the same time, he was able to reach and convince the rich, middle class, and blue color workers to investigate in something greater than themselves for the betterment of humanity. Richard Allen was able to achieved success in his career endeavors as a minister, pastor, bishop, businessman, author, civil community advocate, freedom fighter, coalition expert, church builder, and a servant of God because he was able to reach beyond racial barriers and make connections with a variety of generational age groups such as the Silent Generation, Baby Boomer, Generational X, Generational Y, and Millennials to inspire them to leave a legacy that would inspire future generations to strive for greatness and become servants of God as well as agents of change. Even through Richard Allen was the founder and organizer of the African Methodist Episcopal Church, he craftily and skillfully utilized the Jethro and Moses biblical model of chapter eighteen to mobilize and rally people together for a the greater good. Allen's ability to inspire, motivate and work across racial barriers to establish himself as a civil-community advocate, a phenomenal church builder, a coalition expert, and phenomenal servant of God is commendable and remarkable. Richard Allen, organizer of the Free African Society, a group that fostered self-help, and self-dependence. In 1791, purchased a plot of ground at Sixth and Lombard Streets and

established the Black Smith Shop Meeting House. This was the beginning of the Great

African Methodist Episcopal Church.

The second factor funneling Blacks to Bethel was perhaps even more obvious:

Black citizens around the county viewed Richard Allen as a great leader. He cared deeply

for his congregation and community, stopping at little to aid those who filled church

pews each week. Take, for example, Allen's admission to the Philadelphia Dispensary. A

medical aid society formed during the 1780's the institution offered members access to

group's doctors. Allen paid annual dues for this privilege largely because it gave Bethel

congregates, not just himself medical care.

A more personal example came from Jarena Lee, the first Black female preacher

in the African Methodist Episcopal Church, and a single mother during 1820's who

entrusted Allen with her young son when she traveled the revival circuit. For Lee, and

many others, Allen instilled a sense of confidence in free Black's future, which translated

into long-term growth at Bethel Church.

Richard Allen was co-organizer of the first Prince Hall Free and Accepted

Masonic Lodge: African Lodge 459 of colored men in Philadelphia Pennsylvania in

1797. In 1814, when the British Army occupied Washington D.C. Richard Allen a great

patriot, organized 2,599 men of color known as the (Black Legion) to defend the

Philadelphia against any invasion attempt by the British Army, which was occupied in

Washington, D.C. Allen operated an Underground Railroad Station for fleeing slaves at

Bethel African Methodist Episcopal Church until his death in 1831. The station was

maintained until Emancipation.

Allen demonstrated brotherhood and gave to African Methodist Episcopal Church its first motto, "God our Father, Christ our redeemer, and man out brother." Richard Allen's conversion experience coupled with the preaching and teaching of circuit preachers and his slavery experience shaped his theology and outlook on life, self-empowerment, will power, and self-determination. Richard Allen had the experience of being a slave and the experience of being a free man. Many slaves did not have this opportunity to look at life from two perspectives, especially from a Black man's perspective. Richard Allen was able to take his personal experiences of being a slave and purchasing him freedom to teach people of color how to become financial independent He will stand on the pages of history among the greatest divines who have lived since the apostolic age."[51] Richard Allen died on March 26, 1831, after a tedious illness "as his tomb notes" He had the largest Black funeral that Africa had ever seen.

Richard Allen was able to bridge the generational gap with people from all walks of life. According to the research Richard Allen worked tirelessly with age groups from twelve to seventy-five across racial, social, political, economic, and religious backgrounds by spreading a message of self-worth, self-dignity, and equality for all. This message of equality and freedom resonated with a diverse population and changed the trajectory of Richard Allen's ministry. For instance, Howard D. Gregg states that Richard Allen's associates and close friends were among a circle of powerful and wealthy Caucasian in Philadelphia such as Bishop Thomas Coke, Dr. Benjamin Rush, Robert Ralston, and their friends who invested in the earlier stages of Richard Allen ministry .

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[51] U.S. History, "Virtual Tour of Historic Philadelphia Mother Bethel A.M.E. Church," 1, http//www.ushistory/org/tour/tour_bethel.htm.

Richard Allen entertained these men in his home on Spruce Street in Philadelphia.[52]

Richard Allen shared in his book, *Richard Allen Life Experience and Gospel Labors,* that

Dr. Benjamin Rush (founder of Pennsylvania Hospital, and a signer of the Declaration of

Independence) and Robert Ralston, one of the leading businesses of that day were

regarded as two of his best friends and supported his effects to expand and sustain his

ministry. Mr. Robert Ralston serve as treasurer and Dr. Benjamin Rush served as the

public relations representative.[53] This example illustrated Richard Allen's ability to work

with an older affluent group of people to expand the ministry of God. As a result of

Richard Allen introducing and demonstrating intergenerational leadership as a shared

model to this adult age group, the ministry of Bethel Church was expanded and sustained

by recruiting a circle of a powerful and influential people.

Another example of how Richard Allen bridged the generational gaps between the

young, middle aged, and older generations was when Richard Allen and Absalom Jones

established the Free African Society on April 12, 1787.[54] The Free African Society was

an organization that provided social, economic, mental, and spiritual guidance for free

Africans and their descendants in the city of Philadelphia as well as for the marginalized

and downtrodden. The Free African Society supported widows, orphans, the sick, and the

unemployed and they met the needs of a diverse community. The Free African Society

also education children from poverty-stricken communities, taught children, and youth

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[52] Howard D. Gregg, *History of the A.M.E. Church* (Nashville, TN: AMEC Sunday School Union, 1980), 27.

[53] Richard Allen*, Life Experience and Gospel Labors* (Nashville, TN: AMEC Sunday School Union, 1888), 16.

[54] Daniel Payne, Dennis Dickerson, and C. S. Smith, *History of the African Methodist Episcopal Church* (Nashville, TN: AMC Sunday School Union, 1998), 8.

apprenticeships, and held religious services. The Free African Society dealt with a cross section of age groups such as children youth and adults. The Free Society taught children and youth an apprenticeship that gave them a sense of identity, self-worth, and skills required to become a productive citizen in society. The Free African Society was another model of shared ministry that reached across racial, social, and economic barriers to expand and extend the ministry of Richard Allen.

After Saint George Methodist Church walk-out in 1787, it thrust Richard Allen into a nasty confrontation with the white clerics over black independence, and his yellow-fever work had thrust him into nasty confrontation with racial stereotypes. On top of that, Richard Allen was a weary survivor of the deadly yellow-fever epidemic. What makes Richard Allen's middle years so intriguing during that late 1790s and early 1800s is his ability and willingness to consistently reach out to white figures in the Methodist Church, and his church Bethel to reach interracial harmony and black civil participation. Despite the numerous attempts to seek interracial harmony between the Methodist Church and Bethel African Methodist, Richard Allen continued to advocate a message of equality and justice for all. Richard Allen saw church membership rise from the inaugural forty congregants to nearly four hundred. Membership ranged from literate leaders like Allen to men, women, youth, and children who could not sign their names on the church's first official. Out of nine black trustees who authorized Bethel's incorporation in 1796, three signed with "their mark, the fabled letter X".[55] Over the next decade and half Allen continued to view himself as a community leader. Allen's church held revival meetings, hosted protest rallies, and served as a key meeting place for the city's black

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[55] Richard S. Newman, *Freedom's Prophet: Bishop Richard Allen, the AME Church, and the Black Founding Fathers* (New York, NY: New York University Press, 2008), 130.

elite.[56] Indeed, by early nineteenth century, Bethel Church was black Philadelphia's largest and most important institution. Bethel Church had also become a focal point of broader community action.[57]

Despite Richard Allen rising status, he still was confined to the Methodist conference of Philadelphia. Although Richard Allen had departed a segregated white church a few years ago, Allen had little choice but to remain within the confines of the Methodist conference of Philadelphia. That was the only way to claim a Methodist identity and secure preachers for the blessings if sacraments. As part of this process, Allen needed to produce a church constitution under the general heading of the Methodist Church.[58] The church constitution "The Articles of Association haunted Richard Allen, setting the stage for a power struggle between white and black Methodists that lasted two decades."[59] The white Methodist conference insisted on varying levels of control over Bethel even through Bethel supported its church financially. White Methodist claimed ownership of the property. On April 9, 1816, at Bethel Church, Richard Allen called other Black Methodist Episcopal congregations from Baltimore, Maryland, Philadelphia Wilmington, Delaware, Attlebrough, Pennsylvania, and Salem, New Jersey who were struggling with their own autonomy. They sent delegates to the conference in Philadelphia, Pennsylvania. Allen decided the time had come for these churches to band together. This group formed the African Methodist Episcopal Church and elected Richard

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[56] Newman, *Freedom's Prophet,* 130.

[57] Newman, *Freedom's Prophet,* 130.

[58] Newman, *Freedom's Prophet,* 131

[59] Newman, *Freedom's Prophet,* 132.

Allen to be their first bishop in April 11,1816.[60] The decision to unite five local churches brought a broader perspective for the African Methodist Episcopal Church, its members, and society. What started out has five fledging local churches now consists of thousands of churches and millions of members. There are active congregations in thirty-nine countries on five continents. Richard Allen's will, courage, and desire to build a church that accepted all age groups with the message of Jesus Christ, equality, and justice for all have left a legacy for future generations to model. As a result, Richard Allen's contribution to A.M.E church and his shared leadership of ministry has made the A.M.E. Church a global witness for Christ.

Conclusion

As stated earlier in the introduction, Richard Allen demonstrated the ability to bridge the gap with people from different persuasions to build and create a prosperous and successful ministry. Richard Allen was able to achieve success in his ministry by establishing relationships building coalitions and making connections in the social, political, and religious circles to help his church the grow and prosper. Consequently, the principle of coalition building is essential for church growth and church sustainability. The context will benefit significantly from making connections and establishing outreach ministries for Generation X, Generation Y, and Generation Z. Intergenerational leadership along with applying the principles and teachings of Richard Allen to increase church grow and provide church sustainability in the context if the practices of Ricard Allen are applied and implemented.

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[60] Allen, *Church-Planting Hero*, 2.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The theological foundations chapter will attempt to discuss, identify, examine, and explore the concept of change from a variety of theological perspectives that will support intergenerational leadership in the context setting of Rock Temple African Methodist Episcopal Church. However, the foundational concept of change will govern through theological discourse. Furthermore, this chapter will examine how Process Theology will serve as a foundational method to explore change. The focus of my project in context to Process Theology will advocate that the context needs to change its ministry practices to bridge the gap among Generational Z (seven to twenty-two), Millennials (twenty-three to twenty-eight), Generation X, (thirty-nine to fifty-four), Baby Boomers, (fifty-five to seventy-three) and Silent Generation (seventy-four to ninety-one.

The first rationale for change in context of Rock Temple will be to bridge generational gaps. Generational ideologies must come together with a specific collective effect to create and foster an atmosphere where all parties involved in the affairs of the church can freely utilize their gifts, and talents without judgement and prejudices. Generational representation must be welcomed and shared in positions of leadership within the church, especially in the core leadership team.

The second rationale for change in the context is the critical need for church growth and church sustainability. Church growth and church sustainability can occur in the context if all generations are represented in leadership positions in the church. For the context to become a creative agent of church growth and church sustainability, there must be a collective intergenerational mindset of change that allows uniqueness, gifts, and talents of all generations to be active participants in creating a model of ministry of intergenerational leadership as well as outreach ministries that will be tailored to embraces every generational group for the overall welfare of the church.

We have heard the statement that life is constantly changing, and nothing stays the same. Needless to say, because of this fact it compels individuals and institutions to be mindful that adjustments are needed to be competitive and relevant in every changing world. Religious institutions are not exempt from change and adjustments, just as the world are forced to adjust to major scientific technological advancements. For decades, church institutions are still gripping and struggling with the idea of change. Unfortunately, as the world continues to change institutional churches have remained the same and are functioning from an out-date model of evangelism.

It is interesting to think that the Bible is more in tune with change than institutional churches. Jesus told his twelve disciples in the Gospel of Saint Matthew 28: 18-20, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and the Son and of the Holy Spirit, teaching them to observe all things that I have command you, and lo, I am with you always, even to the end of time." Jesus strongly emphasized to his disciples and followers the need to be astute about the universal principle of change. Adjusting to

change is crucial for the survival for every creature and to every institution. Therefore,

for the church to grow in church membership and maintain church sustainability it must

adjust to change.

Process Theology

In Farley Snell 2014 Process Theology essay, Snell argues that:

Process Theology is a way of thinking about change—and not only that things change, but how. By process we refer to the stages by which something changes. These can be sequential and predictable, as in the process of growth, dying, death. In addition, some processes also require procedures, things that are done to further the process. Manufacture is process in this sense, as is cooking. In all cases, each stage is temporal and temporary. Each move toward an anticipated end. Process involves time. But apart from sequence and temporality, there is also process at and within every stage. There are multiple entities—beyond numbering and measuring—that are interacting in each moment. In this respect process points to the complexity of reality. The claim by process thinkers, however, is that process itself constitutes what is real. The primary focus is not of what is, but on what is happening. The philosophy of process is a venture in metaphysics, the general theory of reality. Its concern is with what exists in the world and with the terms of reference by which this reality is to be understood and explained. The guiding idea of this approach is that natural existence consists in and is best understood in terms of processes rather than things—of modes of change rather than fixed stabilities. For processes, change of every sort—physical, organic, psychological—is the pervasive and predominant feature of the real. Process philosophy diametrically opposes the view—as old as Parmenides and Zeno and the Atomists of Pre-Socratic Greece—that denies processes or downgrades them in the order of being or of understanding by subordinating them to substantial things. By contrast, process philosophy pivots on the thesis that the processual nature of existence is a fundamental fact with which any adequate metaphysic must come to terms.[1]

Since Process Theology primary focus is not what is, but on what is happening, it should

challenge institutional churches to examine how they intellectually view God and the

mission of the Church. In order words, in Christendom there is a tremendous emphasis

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[1] Nicholas Rescher, "Process Metaphysics: An Introduction to Process Philosophy," University of North Carolina at Asheville, 7-8, olliasheville.com/sites/default/files/Instructor.

placed on one receiving salvation. Accepting salvation, accepting Christ, is a wonderful experience, but is there more to the Christian faith than accepting Jesus. Is the ideology of the Christian tenets or the Christian faith primary spritualty? Are people of God only concerned about the by and by, and not the social, political and economic plight of humanity? What is our duty as Christians when we are confronted with the reality of change? Do we put our heads in the sand and refuse to intellectually examine our faith from a social, political, economic and religious perspective? Are there other mediums or avenues in carrying out the Great Commission that we need to consider and analyze?

Process Theology thinkers' primary focus is not of what is, but on what is happening. Therefore, from the Process Theology standpoint society and religious groups should be constantly examining what is going on in the world and tailor their beliefs, traditions, and practices toward that common end. I agree in Process Theology position of change in that sense because change should compel one to examine, reflect, and consider alternate narratives of how to make reality beneficial for all.

Process Theology challenges society, institutions, churches, and humanity to examine the normal progression of change, if embraced, to think critically about alternative methods of how change can be beneficial to all. Process Theology indicates that change is inevitable, and society should be prepared to change and adjusted to change in an effective manner. Even through churches and congregates are fully aware of the reality of change, for some reason there seems to be very little preparation made to adjust to the societal demands of change. Process Theology focuses on what is happening in society and places a demand on society to adjust for survive.

In the church there is a slow response to change whether the change requires a social, political or organizational adjustment. The element of change is the elephant in the room. Process Theology and Liberation Theology advocates for change to occur within an organizations, institutions, and religious establishments a moment of self-reflection must take place within the individual and institution. Self-reflection begins the critical process of exchanging ideas and concepts to make the necessary preparation for adjusting for change.

On the other hand, should change be the dominate factor that dictate our personal Christian tenets of salvation, prayer, intellectual reflection, and Christian ethics. Should the universal principle be the sole and motivational instrument for Christians to response to social, political and economic reality? There should be a personal conviction coupled with the reality of change that should inspire and motivate one to respond to the social, political and economic upheaval. Change is one of dominant factors that motivates individuals to change.

The context needs to adopt the concept of change not as a negative connotation but welcome it as an opportunity to grow and develop by implementing a new paradigm shift that will focus its ministerial effects on bridging the gap among Baby Boomers, Generational X, Generational Y, Millennials, and Generational Z that provides outreach ministries to create church growth and establish church sustainability in the life of the congregation. This can be achieved by utilizing as variety of theologies that follow the premise of change and that God is a constant agent of change.

The reality is that change is a natural progression of life and should not be received negativity; however, it should be received with a futuristic view in mind. In

other words, people, businesses, and religious establishments should view change as an opportunity of what they can become. If Rock Temple African Methodist Episcopal Church embraces change for the betterment of its existence, then Rock Temple African Methodist Church can begin the process of planning for future growth and for future church sustainability. Rock Temple African Methodist Episcopal Church can reap the benefits of accepting change as a friend and not as a foe. Rock Temple African Methodist Episcopal Church can reap the harvest of its labors by creating ministries for a declining age group from ten to forty-four. As a result of meeting the needs of age groups from ten to forty-four, the church can begin to experience growth. The growth in these declining age groups would inspire and empower the church to adopt intergenerational leadership as an effective shared model for ministry.

Dr. Donna Bowman and Dr. Jay McDaniel stated in their book *Handbook of Process Theology* if process thinkers are in fact, engaging in natural theology, then Karl Barth would argue that the God they find and describe is not worthy of worship. How do process theologian defend their enterprise in the face of such a criticism?

We might try to show that Barth's analysis of worship-worthiness is dependent on a particular view of human being and the human condition. The reason Barth asserts that we need an utterly transcendent God to save us is that we are completely powerless, not only to save ourselves, but even to affect the conditions in the world that perpetuate sin The Augustinian-Calvinist doctrine of humanity's "utter depravity" has its collar a zero-sum notion of available power. If God is all-powerful, then it follows that human beings are none-powerful. Even if we might be allowed some limited causal efficacy in our

immediate environment, we are certainly bereft of true power: the power to determine one's own fate or to effect really good or progress in the world.

Process theology disputes the view of human powerlessness (and, more broadly, creaturely) powerlessness. Taking seriously the message of the biblical creation account that humans are accorded a share of God's creative and ordering tasks for the world; process thinkers further deny that these powers were lost in the fall. Although forces beyond our control determine much about our situation and destination in life, even in the most constricted situation there is always something over the human being and the human being alone has power.

Is it possible for us to use that power in the service of any goals other than finite, insignificant, or fatally flawed ones? Does its limitations in time and space make it unworthy of the name "power" at all, especially if we intended to use that word univocally of both God and creatures?

Process thinkers assert that the univocal usage is appropriate. Humans exemplify the same basic and irreducible decision-making power exercised by every existing entity- God included. Naturally the scope and extent of that power differs between the creature and God. But the power itself is singular. It is the power to respond to one's unique situation and to become that response. It is the power of self-determination.[2] Therefore, according to Process Theology thinkers, even though change, is a constant reality. Individuals' still have the power to determine its destiny.

Rock Temple African Methodist Episcopal Church has the power to determine its destiny by tailoring its ministry practices to meet the needs of a declining age group from

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[2] Jay B. McDaniel and Donna Bowman, eds. *Handbook of Process Theology* (St. Louis, MO: Chalice Press, 2006), 14.

ten to forty-four. If Rock Temple wants to enjoy the benefits from a shared

intergenerational leadership model of ministry, then age groups ten to four-four must be

welcome to share its time, talents, resources and treasures for the future church growth

and future church sustainability. The possibility of Rock Temple growing and developing

into an intergenerational ministry is endless. The only that is hindering Rock Temple

African Methodist Episcopal Church from embracing change is itself.

Although God is the ultimate actuality, God is not the only ultimate in the process

system of thought. In process thought creativity is also ultimate. The nature of reality in

other words is a drive toward the new and the next; even no change or difference is

discernible to an outside observer. Creativity is in operation through each exercise of

freedom in the privacy of its own being.[3] The challenge for Rock Temple African

Methodist Episcopal Church is for Rock Temple African Methodist Church to begin to

view the process of change as a creativity force that is ultimately for its good.

Alfred North Whitehead is the intellectual father of process thought. British

mathematician and philosopher taught at Harvard beginning in1924. His studies of

science convinced him that existing philosophical systems were inadequate to describe

the essentially rational character of all reality. There he developed what he called the

"philosophy of organism" and insisted that its success be judged by its adequacy to

experience and observation as well as by its logical consistency.[4]

Process theologians argues that Whitehead's theology severely diminished the

conception of God's Power. I agree with the process theologians on this notion. The

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[3] McDaniel, and Bowman, *Handbook of Process Theology*, 7.

[4] McDaniel and Bowman, *Handbook of Process Theology,* 4.

rationale is one should never eliminate God's power or diminished God's divine power in the affairs of mankind. Many times, religious institutions think in terms of practical manners, like Whitehead and leave the supreme being out of their thinking processes. An element of faith must be exercised for a church to reach its fullest potential. Reasons alone is not always a guaranteed formula for success. Church leaders must be bold enough to step out on faith after adequate planning has been made for future growth and future church sustainability. Church leaders must learn how to lead by faith and faith requires that church leaders make decisions based on what a church can become not where a church may be mentally. Process theology is a way of thinking about change. It is concerned with what exists in the world and with the terms of reference by which reality is understood and explained.[5]

Rock Temple African Methodist Church is facing a reality of a thirty percent decline in church membership that ranges from ages ten to forty-four. Therefore, it is crucial that church leaders address this reality based on data, and not its own ideology and attitudinal feelings. Rock Temple African Methodist Episcopal must be willing to attack this reality as an opportunity of what they can become. Rock Temple African Methodist Episcopal Church can grow and develop as a diverse cohesive group when church leaders remove the barriers of isolation and entitlement and welcome a new paradigm shift where all age groups are represented on the church leader team. Rock Temple African Methodist has the potential of becoming a church where intergenerational leadership can blossom into a wonderful ministry of inclusion and

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[5] Nicholas Rescher, "Process Metaphysics: An Introduction to Process Philosophy," University of North Carolina at Asheville, 7-8, olliasheville.com/sites/default/files/Instructor.

acceptance of all age groups. The church leaders of Rock Temple African Methodist Episcopal Church should seriously consider developing ministries to bridge the gap of Generational Z (seven to twenty-two), Millennials (twenty-three to twenty-eight), and Generation X, (thirty-nine to fifty-four).

Generational representation must be welcomed, fostered, and developed so that an atmosphere of inclusion and acceptance becomes the norm in the church and all age groups can freely utilize their gifts, talents, and resources without judgement and prejudices for the purpose of church growth and church sustainability. The idea is to convince church leaders to think of Process Theology in terms of becoming. We can do great things in our ministry if we think of what we can become. We can make a difference in the life of our ministry. We can make a significant impact for the kingdom of God. We can do better. We can become better if we think in terms the future. We can turn our ministry around if we come together and work together as a cohesive unit. We can make the needed adjustments so that our ministry can be successful.

John Zimmerman points out in his article entitled "Leadership Across the Gaps Between Generations" that our churches should seek to be multigenerational as a matter of principle. Generational theory will guide us through the maze of worship style preferences and leadership styles and permit us be more effective in conflict reduction between the generations. Generation Theory encourages us to be sensitive to generational differences. As a matter of fact, it requires such sensitivity. The wise leader will seek the span of alternatives to the end that multiple generations may be recognized and served, rather than developing exclusionary styles that serve only one generation. Generation Theory points to the higher probability of effective leadership between members of

alternate generations. Leaders are often very effective in specialized ministries that meet the needs of all generations.[6]

Zimmerman further states that Generation Theory looks beyond the individualism of Western culture and illuminates many aspects of our culture. It can help us both recover some aspects of biblical history and understand the dynamics and differences of leadership across cultures and generations inside and outside the church.[7]

Zimmerman points out that churches and ministries can become successful in terms of intergenerational leadership when a shared model of ministry is adopted, and church leaders take ownership of their destiny. Rock Temple African Methodist Episcopal Church can take charge of its destiny by tailoring its ministry to meet the needs of a mutigenerational congregation. Rock Temple African Methodist Church can become a model church where the practice of intergenerational leadership can become a reality in the life of church.

Liberation Theology

In the Gospel of Luke 4:18, the writer records Jesus' view on ethics, particularly Christian ethics. "The spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has me to proclaim release to captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk. 4:18). In the book *Getting to the Poor Down from the Cross Christology of Liberation*, Jose' Maria Vigil argues "Liberation Theology/theologies as efforts to

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[6] John C. Zimmerman, "Leadership Across the Gaps Between Generations," *Crux* 31, no. 2 (June 1995): 53.

[7] Zimmerman, "Leadership Across the Gaps Between Generations," 42.

think clearly about the meaning of religious faith and action in the context of oppression, war, poverty, inequality and environmental destruction, and the effort to live a compassionate, courageous and life-sustaining response to those conditions."[8]

Liberation Theology originated in Latin America in the mid-1950s. It was created by Gustavo Gutierrez, a Roman Catholic theologian, and Peruvian priest, who holds the John Cardinal O'Hara Professorship of Theology at the University of Notre Dame. Gustavo Gutiérrez attempt to interpret the meaning of Christianity within the context of social justice which unleased a revolution in Latin America theological inquiry. Gustavo argued that the advancement of social-economic development was affecting the Latin American poor. As a result of this social-economic exploitation, a political uprising occurred causing the Latin government to utilize military force to bring stability and order to a dangerous and chaotic situation. Gutiérrez emphasized a Christian duty to aid the poor and oppressed through involvement in civic and political affairs.[9]

In Gustavo Gutiérrez book *A Theology of Liberation,* the foundational text of Liberation Theology developed a new spirituality based on solidarity with the poor and called on the church to help change existing social and economic institutions to promote social justice.[10] The Liberation Theology movement gained strength in Latin America during the 1970s. Liberation Theology involved was a political struggle of the poor against wealthy elites. Liberation theologians were often criticized—both formally, from

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[8] Jose Maria Virgil, "Getting the Poor Down from The Cross Christology of Liberation," Ecumenical Association of Third World Theologians, http://eatwot.net.

[9] Encyclopedia Britannica, "Gustavo Gutiérrez Peruvian Theologian," Brittanica.com, https://www.britannica.com/biography/Gustavo-Gutierrez.

[10] Gustavo Gutiérrez, *A Theology of Liberation*, rev. ed. (Maryknoll, NY: Orbis Books, 1988), 93; Marc H. Ellis and Otto Maduro, *The Future of Liberation Theology* (Marynoll, NY: Orbis Books, 1989), 589.

within the Roman Catholic Church, and informally—as naive purveyors of Marxism and advocates of leftist social activism. By the 1990s, the Vatican under Pope John Paul II, had begun to curb the movement's influence through the appointment of conservative prelates in Brazil and elsewhere in Latin America.

Although Liberation Theology had great impact in the early 1970s especially in Latin America, it is understandable why Liberation Theology would identity with the poor and downtrodden. No one should be used and exploited for economic gain regardless of the color, and social economic status. The notion of one being exploited for social, economic, political, and religions reasons should compel one to speak out and actively take measures against this abusive practice.[11] Gutiérrez furthers argues that, "Liberation Theology, which interprets the teaching of Christ in relation to liberation from unjust, social, economic and political conditions, is rooted in the Bible and in the Life of Jesus."[12] The preferential option for the poor is linked to our faith in Jesus Christ. Ninety percent of Liberation Theology is lined to Jesus Christ. Liberation Theology is a theology recalling the relevance of the poor for the Christian message, but it is not creating this. It is enough to read the gospels, to expect strongly about the poor.

Biblical Hermeneutics

Alister McGrath states that, "Scripture is read as a narrative of liberation."[13] Particular emphasis is laid upon the liberation of Israel from bondage in Egypt, the

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[11] Deborah Gyapong, "Liberation Theology Rooted in Bible, Christ, Father Gutiérrez Says," *National Catholic Reporter*, November 10, 2014.

[12] Gutiérrez, *A Theology of Liberation*, 93.

[13] Alister E. McGrath, *Christian Theology: An Introduction*, ProQuest Ebook Central, http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=4631570, 74-75.

prophets' denunciation of oppression, and Jesus' proclamation of the gospel to the poor and outcast. [14] Scripture is read not from a standpoint of wishing to understand the gospel but out of a concern to apply its liberating insights to the Latin American situation. Western academic theology has tended to regard this approach with some impatience, believing that it has no place for the considered insights of biblical scholarship concerning the interpretation of such passages.

The Nature of Salvation

> Liberation Theology has tended to equate salvation with liberation, and stressed the social, political, and economic aspects of salvation. The movement has laid particular emphasis upon the notion of "structural sin," noting that it is society, rather than individuals, that is corrupted and requires redemption. To its critics, liberation theology has reduced salvation to a purely worldly affair and neglected its transcendent and eternal dimensions.[15]

Gustavo Gutiérrez theology expresses that salvation should be the means of liberation for the poor and downtrodden. Salvation in Gutiérrez' theology is not viewed as a spiritual experience but as a social, economic, and political movement that challenges the corrupt power structure of Latin America to enhance the lives of the poor citizens through economic, social, and political means. McGrath states that Gutiérrez' theology is rooted in secularism, notion of "structural sin," noting that it is society, rather than individuals, that is corrupted and requires redemption. To its critics, Liberation Theology has reduced salvation to a purely worldly affair and neglected its transcendent and eternal dimensions.

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[14] McGrath, *Christian Theology: An Introduction*, 74-75.

[15] McGrath, *Christian Theology: An Introduction*, 74-75.

Matsobane J. Manala in *Christian Worship: A Matter of Justice* argues that worship should sensitize Christians towards justice and the practice thereof, that the link between worship of God and acts of justice is similarly indissoluble.

> The implications of justice focused Christian worship are found to be quite meaningful: helping church members to accept and respect the humanity of all people, especially the weak, the vulnerable and the voiceless; changing situations of dire need; bringing about serious and genuine transformation in the lives of both the rich and the poor; and affirming the value of active Christian presence, community and vocation.[16]

Dietrich Bonhoeffer states, "The Church is only the Church when it is there for the other people."[17] In the same vein, it can with justification be said that any display of self-centeredness, aloofness and self-seeking on the part of the church and church worship disqualifies such a church and such worship. Only when it is concerned with, among other things, the plight of other people and when it is committed to addressing that plight to bring about shalom for those people is Christian worship genuine and proper.[18]

However, not all Christians equated worship and salvation with social justice in mind. Moreover, many Christians view worship as a personal experience without social, political, and economic implications. Therefore, worshipping for Christians is viewed as a personal encounter with God. Founder and teacher John Piper offer a different perspective on worship and social ethics that is totally different from Gutiérrez' theology. Piper states: "the inner essence of worship is to know God truly and then respond from the heart to that knowledge by valuing God, treasuring God, prizing God, enjoying God,

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[16] Manala J. Matsobane, "Christian Worship: A Matter of Justice," *Missionalia* 40, no. 3 (November 2012): 217-232, DOI: http://dx.doi.org/10/7832/40-3-30.

[17] Matsobane, "Christian Worship," 217-232, DOI: http://dx.doi.org/10/7832/40-3-30.

[18] Matsobane, "Christian Worship," 217-232, DOI: http://dx.doi.org/10/7832/40-3-30.

being satisfied with God above all earthly things. And then that deep, restful, joyful

satisfaction in God overflows in demonstrable acts of praise from the lips and

demonstrable acts of love in serving others for the sake of Christ.[19]

Paul calls our "spiritual worship," Romans 12:1 (ESV) "I appeal to you therefore,

brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and

acceptable to God, which is your spiritual worship." The question becomes what is inner

worship? Is inner worship social or personal?

> The inner essence of worship is the response of the heart to the knowledge of the
> mind when the mind is rightly understanding God and the heart is rightly valuing
> God. So, what would that mean, that we are to be spirit-worshipers, worshiping
> from the spirit, and truth, driven by truth? I think the point is that when we
> worship — right worship, good worship, pleasing worship — depends on a right
> mental grasp of the way God really is, truth. We value his redemption that comes
> to us through the sacrifice and now through the sacrifice of Christ. So, through
> Christ two things become worshipful sacrifices in our life: the fruit of lips that
> acknowledge his name; that is, worship services in singing and praying and
> repenting and confessing, and secondly, the fruit of deeds. Piper contends that one
> acknowledges God in truth and respond to his love in deeds, and practices, doing
> the will of God without the social implications.[20]

From Piper's perceptive the person acknowledges God and preform good deeds to help

others, but social justice is not incorporated in their faith. This concept diametrically

opposes Gustavo Gutiérrez position of salvation which advocates that Christians should

be compelled to action on the behalf of poor because of the salvation of God.

Romans chapter twelve states, "I appeal to you, therefore, brothers, by the mercies

of God, present your bodies as a living sacrifice, holy and acceptable, which is your

spiritual service of worship." So, all our bodily life done in love for others and in reliance

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[19] John Piper, "What is Worship Desiring God Interview with John Piper, Founder and Teacher," Desiring God, March 25, 2020, https://www.desiringgod.org/interviews/what-is-worship.

[20] Piper, "What is Worship Desiring God Interview with John Piper, Founder and Teacher," https://www.desiringgod.org/interviews/what-is-worship.

upon God display the worth of God above all things and make us worshipers in our daily

life.

> In this sense the acts of love for Christians is rooted in the Love of God, this is
> what motivated and compel their sense of worship. Worship that is based on the
> love and salvation of God, not on the premises of salvation being used as a social,
> economic or political movement. The primary purpose to according to Piper is
> that Christians render service for others not for any social, economic or political
> motive, but solely based on the truth and knowledge of God's salvation plan.[21]

Liberation Theology

According to author Alister E. McGrath in *Christian Theology: An Introduction*,

she defines Liberation Theology by stating:

> The term "liberation theology" is used to refer to a family of theologies which
> arise within socially or politically marginalized communities, providing the basis
> for religious and social empowerment. Many see "Black Theology" – most
> famously expressed in the writings of James H. Cone (born 1938), particularly his
> Black Theology of Liberation (1970) – as an excellent example of this kind of
> movement. The term is, however, most widely used to refer to the distinct form of
> theology which has its origins in the Latin American situation of the 1960s and
> 1970s. The origins of this movement are usually traced back to 1968, when the
> Catholic bishops of Latin America gathered for a congress at Medellín, Colombia.
> This meeting – often known as CELAM II – sent shock waves throughout the
> region by acknowledging that the church had often sided with oppressive
> governments in the region and declaring that in the future it would be on the side
> of the poor. This pastoral and political stance was soon complemented by a solid
> theological foundation. In his Theology of Liberation (1971), the Peruvian theolo-
> gian Gustavo Gutiérrez (born 1928) introduced the characteristic themes that
> would become definitive of the movement, and which we shall explore presently.
> Other writers of note include the Brazilian Leonardo Boff (born 1938), the
> Uruguayan Juan Luis Segundo (1925– 96), and the Argentinian José Miguéz
> Bonino (born 1924). This last is unusual in the respect that he is a Protestant
> (more precisely, a Methodist) voice in a conversation dominated by Catholic
> writers. The basic themes of Latin American liberation theology may be
> summarized as follows: 1. Liberation theology is oriented toward the poor and
> oppressed. "The poor are the authentic theological source for understanding
> Christian truth and practice" (Jon Sobrino, born 1938). In the Latin American
> situation, the church is on the side of the poor: "God is clearly and unequivocally

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[21] Piper, "What is Worship Desiring God Interview with John Piper, Founder and Teacher,"
https://www.desiringgod.org/interviews/what-is-worship.

on the side of the poor" (Bonino). The fact that God is on the side of the poor leads to a further insight: the poor occupy a position of especial importance in the interpretation of the Christian faith. All Christian theology and missions must begin with the "view from below," with the sufferings and distress of the poor. 2 Liberation theology involves critical reflection on practice. As Gutiérrez puts it, theology is a "critical reflection on Christian praxis in the light of the word of God." Theology is not, and should not be, detached from social involvement or political action. Whereas classical western theology regarded action as the result of reflection, liberation theology inverts the order: action comes first, followed by critical re flection. "Theology has to stop explaining the world and start transforming it" (Bonino). True knowledge of God can never be disinterested or detached but comes in and through commitment to the cause of the poor. There is a fundamental rejection of the Enlightenment view that commitment is a barrier to knowledge. This last point has caused debate on account of the movement's apparent indebtedness to Marxist theory. Liberation theologians have defended their use of Marx on two grounds. First, Marxism is seen as a "tool of social analysis" (Gutiérrez), which allows insights to be gained concerning the present state of Latin American society and how the appalling situation of the poor may be remedied. Second, it provides a political program by which the present unjust social system may be dismantled, and a more equitable society created. In practice, liberation theology is intensely critical of capitalism and affirmative of socialism. Liberation theologians have noted Thomas Aquinas's use of Aristotle in his theological method and argued that they are merely doing the same thing – using a secular philosopher to give substance to fundamentally Christian beliefs. For, it must be stressed, liberation theology declares that God's preference for and commitment to the poor is a fundamental aspect of the gospel, not some bolt-on option arising from the Latin American situation or based purely in Marxist political theory. It will be clear that liberation theology is of major significance to recent theological debate. Two key theological issues may be considered as an illustration of its impact.[22]

Conclusion

The purpose of this theological foundations chapter discusses and explore the central theme of change from a theological perspective. A variety of theological concepts such as Process Theology and Liberation Theology were discussed to illustrate that change occur in individuals, organizations and in society. Liberation theory complements Process Theology because of the element of change and spirituality. Even though

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[22] McGrath, *Christian Theology: An Introduction*, 74-75.

Liberation Theology is undergirded on the presumption that a new spirituality based on solidarity with the poor should motivate people of faith to help change existing social and economic institutions and promote justice, does not necessarily mean that people of faith will be compelled to action. Liberation Theology are effects to think clearly about the meaning of religious faith in the context of social issues. Therefore, people of faith should be change agents of justice and righteous. While on the other hand, Liberation Theology also complements Process Theology because of the element of change and spirituality in this sense.

 Process Theology and Liberation Theology stated that the element of change and spiritually has played a significant role in how a person of faith responds to the call of service. The need for change should compel people of faith to change. Process Theology, and Liberation Theology shares that self-activation must occur on some level before people are willing to change. Process Theology contend that an understanding of God and world intelligible to modern humanity. The hope of Process Theology is that self-realization of life and God, along with world events would motivate people of faith to initiate positive change in their context of faith.[23]

Moreover, it is extremely important to realize that before any real change can occur in an individual, organization or a religious institution a self-reflection must take place and acted upon. The goals and objectives of the project is to bring awareness to the context that there is critical need for intergenerational leadership. The context will benefit greatly from self-reflection. Self-reflection of the context reality will begin the process of exchanging ideas on how to change a traditional minded church into an intergenerational

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[23] Kliever, *The Shattered Spectrum,* 48.

church. The Rock Temple needs to change its ministry practices to bridge the gap among Baby Boomers, Generation X, Generation Y or Millennials, and Generation Z.

Outreach ministries geared towards Baby Boomers, Generation X, Generation Y and Generation Z can increase church members and establish church sustainably. The theologies of Process Theology, and Liberation Theory and can also be utilizing with the context to create and foster an atmosphere of change where all generational groups are actively represented and involved in the life and affairs of the context without judgement prejudices and biases. Intergenerational leadership can take place at the context if the congregants are willing to bridge the generational gap by establishing outreach ministries that are custom-tailored to embraces every generational group in the church for the overall welfare of the church.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

The interdisciplinary foundation chapter will attempt to discuss, identity, and explore three educational theories in the field of education. These three educational theories are behaviorism, cognitivism, and constructivism. The theory of constructivism will relate to the theme, hypothesis, and solution of the Doctor of Ministry project. The context will benefit from an education in intergenerational leadership. Intergenerational leadership in this context is problematic because of the lack of knowledge and understanding. Furthermore, the hypothesis for this project seeks to engage biblical education, educational worships, role playing, and educational theories with the goal of bridging the gap between a diverse generational population. Therefore, the theme will be explored through the proposal project topic Developing a Ministry Model for Intergenerational Leadership in the context of a church setting. The purpose of the project is to educate, train, and develop an intergenerational leadership model that will foster and promote church growth and church membership sustainability. Researching another school of discipline other than theology and history will provide deeper and meaning insight to the project.

This chapter will be organized in three sections. The introduction will give a brief overview of the three educational theories with a specific focus on the constructivism.

The main body will focus on a discussion of education and the three educational theories of (behaviorism, cognitivism, constructivism) and will explain the justification of why I selected the theory of constructivism as an interdisciplinary theory. Also, the main body will address the contributions of these three educational domain theories and how it will support the theme, hypothesis and solution of the Doctor of Ministry project. The summary will demonstrate the crucial need for education and constructivism to the Doctor of Ministry project.

I have entitled my Doctor of Ministry project Developing a Ministry Model for Intergenerational Leadership. Intergenerational leadership is very important in creating a culture of cooperation, diversity and respect. In order for the concept and practice of intergenerational leadership to flourish and blossom there has to be an avenue where exchanging of ideas and information is shared in a structured and nourishing environment. Education is one of those vehicles that allows people from diverse backgrounds and different experiences to impart knowledge for the greater good. For the context to grow, develop, and adopt the concept of intergenerational relationship, there must be an open dialogue of their fears, resentment, practices, and the willingness to change for the greater whole. Change does not happen by osmosis; however, change does occur when individuals and people are empowered, instructed and armed with foundational truths.

The Bible is filled with examples of teachers who imparted knowledge, wisdom, for the sole purpose of enhancing ancient practices. In Exodus 18:13-20, it states:

> On the morrow Moses sat to judge the people, and the people stood about Moses from morning till evening. When Moses' father-in-law, saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand about you from morning till evening? And

Moses said to his father-in-law," Because the people come to me to inquire of God; when they have a dispute, they come to me and I decide between man and his neighbor, and I make them know the statutes of God, and his decisions. Moses' father -in-law, Jethro, said to Moses," What you are doing is not good. You and the people will wear yourselves out, for the thing is too heavy for you; you are not able to perform it alone. Listen now to my voice; I will give you counsel, and God be with you. You shall represent the people before God and bring their cases to God; and teach them the statutes and the decisions and make them know the way in which they must walk and what they must do.

Indeed, this biblical narrative illustrates the need for education to improve the judicial practices of Moses and the people of God. Education is the tool that instructs and employs knowledge and information to enhance the lives of humanity.

In the Gospel of Matthew 28:16-20,

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him, they worshipped him, but some doubted. All authority in heaven on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe things that I have commanded you, and lo, I am with you always, to the close of the age.

Jesus the master teacher emphasized the importance of teaching in his ministry. Jesus utilized the theory of cognitivism learning in his parables, and throughout his ministry to impart spiritual and practical truths. Cognitivism emphasized the exchange and transfer of information and ideas where the teacher is the dispenser of knowledge and wisdom, and the student is the learner.

Subsequently, the Constructivism Learning Theory will be an effective method to explore in the project because it will address the contextual problem, hypothesis and solution of Rock Temple. The theory can be explored in the context setting though the mediums of instruction, educational workshop, intergenerational skits and the Socratic Teaching Method.

The next section of this chapter will focus on the foundational definition of education, and three leaning theories (behaviorism, cognitivism and constructivism) as a means of justification for selecting constructivism as an education theory to further explore the hypothesis, and solution of the project.

Education and Main Theories

To grasp a working definition for education, it is important to explore a variety of sources. *The Oxford Little English Dictionary* defines education as, "train or instruct mentally and morally provide systematic instruction."[1] *The Random House Dictionary of the English Language* states that education is "the act or process of imparting or acquiring general knowledge and of developing the powers of reasoning and judgement."[2] *The Merriam-Webster's Dictionary* define education "as the action or process of educating or being educated."[3] Knowledge, skill, and development gained from study or practice. The field of study that deals mainly with methods and problems of teaching.

Gary Thomas argues in his book *Education: A Very Short Introduction* that education happens in myriad forms of communication: parents explaining ideas to their children; friends talking and sharing ideas; people demonstrating skills to each other; skilled crafts folk apprenticing new colleagues to a trade; teachers teaching young people

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[1] George Oslter and Maurice Waite, *The Oxford Little English Dictionary*, rev. 1st ed. (New York, NY: Clarendon Press, 1998), 202.

[2] Laurence Urdang and Stuart Berg Flexner, *The Random House Dictionary of the English Language*, college ed. (New York, NY: Random House, 1988), 420.

[3] Rinehart Holt, *The Merriam-Webster's Middle School Dictionary* (Springfield, MA: Merriam-Webster, 1966), 239.

in schools and colleges.[4] It happens all through life: in the immortal words of Riff in

"West Side Story," its womb to tomb. It is all education.

Education comes naturally to us. The clever part of our ability to crystallize and

store knowledge is that we can share it, build on it, and pass it on. 'Beginnings' defines

education, Albert Einstein asserted that, "Education is what remains when we have

forgotten everything that has been learned at school."[5] The author John Dewey also states

in his book *Democracy and Education: An Introduction to Philosophy of Education*

defines education as a process of facilitating learning, or the acquisition of knowledge

skills, values and beliefs.[6] However, there are plethora of learning theories and learning

styles each plays a significant role in the process of learning. They each explain how

students and adults receive and process information during the process of learning. It is

through the medium of education that affords individuals the opportunities to access,

acquire and gain specific knowledge and skill sets to prepare one for a successful and

productive life.

I will be exploring three foundational theories of education: behaviorism,

cognitivism and constructivism. I will attempt to explore a brief history of each theory, a

general discussion of the importance of the theory, along with its interactions and

instructional method of how it contributes to learning.

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[4] Gary Thomas, *A Very Short Introduction* (New York, NY: Oxford University Press, 2003), 2.

[5] Thomas, *A Very Short Introduction*, 2.

[6] John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York, NY: The Free Press, 1944), 1-4.

Behaviorism

The work and research of behaviorism can be contributed to three physiologists in the field of theories of personality. These three physiologists, Burrhus Frederic Skinner, an American psychologist and behaviorist, who developed the theory of behaviorism. Ivan Petrovich Pavlav, a Russian physiologist, and behaviorist who is known for his work in classical conditioning. Edward Thorndike, the founder of modern Educational Psychology, known for his work in the learning theory development of operant conditioning with behaviorism.[7] According to Robert B. Ewen, "Behaviorism seeks to make psychology more scientific by studying only what can be observed."[8] It therefore redefines psychology as the study of overt behavior. Behaviorism eliminates from consideration virtually all what personality theorists consider to be important: inner causes of behavior, wishes, needs, thoughts, emotions, memories, beliefs, expectations, preferences, self-perceptions, unconscious processes, intrapsychic conflicts, dreams. Thus, behaviorism is not another approach to personality theory, but rather an alternative to personality theory.

Skinner argued that most behavior is learned through operant conditioning, wherein the organism must make the correct response to be reinforced (receive a reward or avoid punishment).[9] A response operates on the environment to produce consequences that either strengthen or weaken that behavior. If the response is reinforced, it is more likely to occur again; if it is not reinforced, it is less likely to recur. All our behavior is

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[7] Robert B. Ewen, *An Introduction to Theories of Personality,* 7th ed., ProQuest Ebook Central, http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1602192.

[8] Ewen, *An Introduction to Theories of Personality,* 287.

[9] Ewen, *An Introduction to Theories of Personality,* 289.

determined by prior causes and by our environment; we have no free will. Therefore, the only way to change (and improve) our behavior is to design the environment appropriately, so that it will reinforce desired responses and not reinforce undesired responses.

Behaviorists contend that behaviors can be predicated by positive and negative stimuli. Behaviorists also believe that a child can be taught how to behave and how to learn if the certain environmental conditions are in place.

> For Skinner according to Matthew H. Olson behavioral changes are learning, and no further process needs to be inferred. For them, learning is something that occurs as the result of certain experiences and precedes changes in behavior. In such a definition, learning is given the status of an intervening variable. An intervening variable is a theoretical process that is assumed to take place between the observed stimuli and responses. Independent variables cause a change in the intervening variable (learning), which in turn causes a change in the dependent variable (behavior). The situation can be diagrammed as follows: Independent Variables, Intervening Variable, Dependent Variables and Experience Learning Behavioral Changes. "For the Skinnerian's, then, reinforcers strengthen behavior, but rewards do not.[10]

According to B. F. Skinner "behavior is a learned response reinforced by the consequences resulting from that behavior. For instance, if students are rewarded for doing extra work, they/re more likely to repeat that behavior [11]

The behavioral theology has had a profound effect on teaching, and instruction in classroom settings. In the classroom setting, teachers utilize the behavioral theory to curtail and mold student's behavior by establishing leaning objectives with the emphasis on behavior outcomes.

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[10] Matthew H. Olson, *Introduction to Theories of Learning,* 9th ed. (New York, NY: Psychology Press Taylor and Frances Group, 2018), 3.

[11] Mary Dowd, "How to Use Behaviorism in a Classroom," The Classroom, 2, https://www.theclassroom.com/use-behaviorism-classroom-8156621.html.

Dr. Mary Dowd states in her article "How to Use Behaviorism in a Classroom" emphasis that teachers can use behaviorism in countless ways. "Teachers can implement drills, rote work, repetitive practices, classroom reward system, writing lesson plans for targeting specific behaviors with behavioral checklist, collect and record baseline data, and determine the method of the reinforcers and reward."[12] Dowd states that teachers can utilizes Positive Behavioral Intervention and Supports (PBIS) such clear communication rules, regular routines, consistent (verbal) reinforcement of target behavior, social skills training and natural consequences, such as temporary loss of privileges. Dowd further emphasis that "Teachers can use behaviorism to increase learning and decrease distracting student behavior. When writing lesson plans, identify what knowledge and skills teachers want students to master."[13] Determine how you will objectively evaluate performance. Develop a system for tracking student progress and intervene if problems arise. Communicate to students your academic and behavioral expectations. Use exams and grades to encourage students to do their best work. For instance, if you suspect students are not completing assigned readings, you could start giving quizzes to motivate students and reward those who work hard. To control disruptive behavior that can affect teaching and learning, praise positive behavior, ignore mildly irritating behavior and consistently enforce consequences for breaking rule.

In summary, these are some of the many ways in which the theory of behaviorism can be utilize by teachers and other fields of discipline and learning to foster a desired

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[12] Dowd, "How to Use Behaviorism in a Classroom," 2, https://www.theclassroom.com/use-behaviorism-classroom-8156621.html.

[13] Dowd, "How to Use Behaviorism in a Classroom," 2, https://www.theclassroom.com/use-behaviorism-classroom-8156621.html.

behavioral outcome. Behaviorism theorist emphasizes that behaviors can be measured, observed, and recorded utilizing the appropriate stimuli to alter individuals in producing a positive and negative outcome.

Since behavior is a learned behavior according to Skinner, this can become a major challenge for adults. When adults and church leaders are set in their ways, it can become a major stumbling block in receiving and extending ideas, accepting new ideologues, and embracing new paradigm shifts. Skinner further argues that all our behavior is determined by prior cause and by our environment. Therefore, it is important that education become the tool to dismantle perceived notations that may be ill-informed and lack concentrated evidence. It is my hope and desire that once adults and church leaders are educated in the components of intergenerational leadership as a shared model of ministry where all age groups are active participating in the growth and future of its church, then intergenerational leadership will be accepted as the norm of ministry practice.

Cognitivism

Classical theorists such as Plato, John Locke and others have proposed questions about learning for centuries. How does one learn? How does one process information? How does one retain and recall information? How does one solved problem? Questions of this magnitude have raised interest in how humans think, reason and draw conclusions. John C. Happs noted that the move away from behaviorism toward cognitive psychology, resulted from the inability of behavior analysis of teaching to adequately explain the

learning process.[14] In contrast, a cognitive approached to learning considers how learners utilize their cognitive process, knowledge, aptitudes, interests and abilities to transform the instructional stimuli into meaningful information in memory.[15] "Cognitivism is the belief that human thinking and learning are similar to that of computer information processing. As such, the focus of cognitivism is on learning inputs and outputs that are processed by the human mind, much as the computer processes information."[16]

In cognitivism theory, learning occurs when the student reorganizes information, either by finding new explanations or adapting old ones.[17] This is viewed as a change in knowledge and is stored in the memory rather than just being viewed as a change in behavior. Learners are viewed as information processor in which mental functions can be understood.[18]

Cognitivism focuses on inner mental activities — opening the "black box" of the human mind. It is necessary to determine how processes such as thinking, memory, knowing, and problem-solving occur. People are not "programmed animals" that merely respond to environmental stimuli; people are rational beings whose action are a consequence of thinking. Metaphor of mind as computer information comes in, is being processed, and leads to certain outcomes.

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[14] John C. Happs, "Cognitive Learning Theory and Classroom Complexity," *Research in Science and Technological Education* vol. 3, no. 2 (1985): 159.

[15] Happs, "Cognitive Learning Theory and Classroom Complexity," 159.

[16] David C. Leonard, *Learning Theories A to Z: An Oryx Book* (West, CT: Greenwood Press, 2002), 29.

[17] Paul Stevens-Fulbrook, "Fifteen Learning Theories in Education: A Complete Summary, Teacherofsci, https://teacherofsci.com/learning-theories-in-education/.

[18] David L. Paradigms, "Behaviorism," Learning Theories, https://www.learning-theories.com/paradigms.

Cognitive learning theories are mainly attributed to Jean Piaget. Jean Piaget, the founder of theory of cognitive development proposed that humans process information through four development stages: the sensorimotor, preoperational, concentrate operational and formal operational period. **The sensorimotor stage** range runs from birth to 2 years in which the children begin to interact with the environment and learn basis schemas and objects permanence (the idea that something still exists when you can't see it)... **The preoperational stage** runs from 2 years to 7 years and the children begins to represent the world symbolically. The idea that the children develop more Schemas and the ability to think Symbolically (the idea that one thing can stand for another: words for example, or objects). At this point, children still struggle with Theory of Mind (Empathy) and can't really get their head around the viewpoints of others. **The concrete operational s**tage runs from 7 years to11 years and this the Stage when children start to work things out in their head rather than physically in the world. Children learns rules such as observation. Children also develop the ability to Conserve (understand that something stays the same quality even if it looks different). **The formal operational** stage runs from 11 years into adulthood, and this is where abstract thought develops. This is when the adolescent can transcend the concrete situation and think about the future. Piaget further suggests that at various stages in the human development learning should be taking place based on individual's existential experiences. Jean Piaget furthers stated that in each stage of a child human development certain connections should be made by the child to make sense and meaning of the world around them. In other words, according to Piaget and Gestalt learning is roughly translates to the organization of something, that is viewed as more than the sum of its individual parts. The advantage of the cognitive theory verses the behavioral theory is that it suggests that there is an inner working of the mind that assistance in the learning process, that there is something innate in our thinking capacity to process, organize and break information to meaningful understanding learning while the behavioral focuses operational stimuli.[19]

The cognitive perspective had a profound effect on learning. It has given educators, the general population, and other disciplines, another effective tool to apply in the dynamics of learning.[20] Teachers can use practical applications to stimuli student's thinking by assisting them in classifying information, chunking information, breaking information down into smaller and manageable parts. Teachers can utilize linking concepts to

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[19] Stevens-Fulbrook, "Fifteen Learning Theories in Education," https://teacherofsci.com/learning-theories-in-education/.

[20] James Kelly, "Learning Theories of Behaviorism," *The Peak Performance Center the Pursuit of Performance of Excellence* (September 2012).

associate new content with something the students already know. Teachers can provide

structured, organized, and concrete examples in their lectures as an effective method of

communicating information to students, so that students can have an effective means of

understanding concepts. Give students real world examples will help them to make

connections with the world in which they live in. Students should be encouraged to

problem solved, make analogies, use imagery, pictures and mnemonics to sharpen

thinking skills.

Teachers play a vital role in the constructive theories. Teachers can provide an

overall mental framework along with creative tools of how children think, organize,

process information and make sense of the world around them. As educators we should

use every tool possible to enhance the learning process for students.[21]

Cognitive learning theorist examines how children, youth, and adults think and

process information into manageable, and useful segments. The way children, youth and

adults process information is crucial to their understanding of embracing new concepts or

rejecting new concepts. When children, youth, and adults are not able to process

information accurately this becomes another major stumbling block in the learning

process. Many times, new concepts are rejected not because the presenter did not

communicate the information well, but the receiver did not understand the information

correctly. Intergenerational Leadership is a concept that needs to be broken down in small

segments so that the big picture can be obtained. Therefore, cognitive learning is another

educational tool that can be applied to the thinking processes of children, youth, and

adults so that misunderstandings and misconceptions can be rectified. Once church

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[21] Kelly, "Learning Theories of Behaviorism."

leaders are educated in how children, youth, and adults think then teaching the components of intergenerational leadership can be constructed with an anticipated end in mind. The educational theory of cognitivism provides leaders with the tools that need to enhance the acceptance and adopting of intergenerational leadership.

Constructivism

The cognitive theory emphasizes that students processing information which leads to understanding and retention. However, in the constructivism theory, it also examines how students receive information in the learning process, but the constructivism theory takes it a step further. Constructivism argues the people construct their own knowledge of the world based on their individual experiences.[22] Constructivism is based on the premise that we all construct our own perspective of the world, based on individual experiences and internal knowledge. Learning is based on how the individual interprets and creates the meaning of his and her experiences. Knowledge is constructed by the learner and since everyone has a different set of experiences and perceptions, learning is unique and different for each person.[23] "**Constructivism** is the idea that people are responsible in creating their own understanding of the world and using what they know based on previous experiences in the process of linking new information to these experiences."[24] People use these experiences and new information to construct their own meaning.

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[22] Kelly, "Learning Theories of Behaviorism."

[23] Education Degree, "The Five Educational Learning Theories," Education Degree, https://www.educationdegree.com/articles/educational-learning-theories/.

[24] Education Degree, "The Five Educational Learning Theories," https://www.educationdegree.com/articles/educational-learning-theories/.

"**Constructivism** in education has roots in Epistemology. Epistemology is the branch of philosophy concerned with the theory of knowledge."[25] Constructivism can be traced back to educational psychology in the work of Jean Piaget (1896–1980) identified with Piaget's theory of cognitive development. Piaget focused on how humans make meaning in relation to the interaction between their experiences and their ideas. His views tended to focus on human development in relation to what is occurring with an individual as distinct from development influenced by other persons. Lev Vygotsky (1896-1934) social constructivism emphasized the importance of sociocultural learning; how interactions with adults, more capable peers, and cognitive tools are internalized by learners to form mental constructs through the zone of proximal development. Expanding upon Vygotsky's theory, Jerome Bruner and other educational psychologists developed the important concept of instructional scaffolding, whereby the social or informational environment offers supports (or scaffolds) for learning that are gradually withdrawn as they become internalized. Views more focused on human development in the context of the social world include the sociocultural or socio-historical perspective of Lev Vygotsky and the situated cognition perspectives of Mikhail Bakhtin, Jean Lave and Etienne Wenger; Brown, Collins and Duguid; Newman, Griffin and Cole, and Barbara Rogoff. Constructivism has made a tremendous contribution in understanding how people identity, interpret, and apply learning applications to the learning process.[26]

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[25] The Spiritual Life Arch Linux, "Constructivism (Philosophy of Education)," The Spiritual Life Arch Linux, https://slife.org/constructivism/.

[26] The Spiritual Life Arch Linux, "Constructivism (Philosophy of Education)," https://slife.org/constructivism/.

Some of the many ways and instructional practices that constructivism suggests for students and individuals to expand one's prior knowledge and to draw new perspectives are: KUD (know understanding and do), Tic Tac Toe Choice Board, Socratic Seminar, Differentiating Instruction with technology, differentiation instruction, graphic organizer, teacher observations, students respond, data results from common assessments, quizzes and test. Test data or test results are critical in establishing meaningful and productive interactive peer groups. Teachers should construct and designed learning activities that will challenge and foster children and individuals to work cooperatively in groups, so that students will not feel embarrassed if they are not well-rounded in each subject matter.

Students working together in cooperative group encourages creative and active dialogue in which students can share their prior knowledge with the group without the fear of being humiliated or ostracized then the process of creating new constructive conclusions and perspectives can be accomplished. Teachers and educators have an arsenal of instructional material and instructional strategies at their disposal to mold and foster the learning process. Teachers can provide students with a variety of problem-based projects, case studies, research projects. Teachers can also have students brainstorm about topics, work in collaborative settings, to simulate and encourage learning. Teachers can introduce different types of questions such as implicit, explicit, and encourage students to think in terms of critical analysis of ideas and subject matters.

By providing students with options or choices in the learning process provides students with a wider range to identify with their unique experiences and backgrounds as well as challenging them to build create new paradigm shifts in learning. Students can

choose from Vocabulary Choice Board (revealed based on student's needs) to learn

vocabulary words for unit to create Comic Strip, Staples Book, Sway, PowerPoints,

Crossword Padlet, Flash Cards, and story board. Students can also work in diverse groups

to recreate an event in a story, a movie, become storytellers by adding music to help them

tell a sequence from the story. Students can also apply software tool to create their own

audio composition using digital loops, sound effects or students can create their own

soundscape using musical instruments, percussion instruments or other noise makers to

record a sound recording tool. Students can work in groups using an instructional strategy

called Think-Pair Share. Think-Pair Share is where students can share ideas, problem

solve and create new ideas by creating plot diagrams from literature narrative, composing

narrative sequel, and timelines. Students can use their prior knowledge to discuss a movie

version from the students' point of view and then examine movie version from the

writer's point of view to construct new ideas for finishing projects. Students can watch

videos and review, how to write effective claims, how to increase reasoning skills, and

how to utilize evidence to strengthen their effective arguments.

In conclusion, the constructivism theory of leaning will be the most effective

approach to utilize in my project because it will stimulate dialogue, foster different

perspectives, challenge a diverse intergenerational population to compare their fears and

doubts, examine models for acceptance and justify reasons for objections. Out of the

three learning theories (behaviorism, cognitivism and constructivism) discussed in this

interdisciplinary chapter, constructivism will be best educational theory to address the

theme, hypothesis, and solution to the project. Moreover, the educational theory of

constructivism provides practical applications in which a diverse population can

reference prior knowledge, construct new meaning, and draw reasonable and sensible conclusions. Furthermore, the constructivism theory is suitable for working in small groups, exchanging ideas about intergenerational relationship, imparting knowledge, clarify misconceptions, and creating an active and stimulating environment for learning where growth, and understanding can be achieved in the context of Rock Temple.

Even through the behaviorism and cognitivism theories are valid theories to assist learners and teachers in the learning process, both are limited in its ability to advance the learners ability to a holistic approach of learning. On the other hand, these three learning domains are extremely important in understanding the learning process. These three learning domains provide an excellent foundation for teachers on how to adequately teach, communicate, and understand the human psyche.

In summary, this interdisciplinary chapter has afforded me the opportunity to explore three learning theories in depth, examine its history and contributions to learning, and provide instructional tools, and strategies that will teach, train, and develop leaders for my project, Developing a Ministry Model for Intergenerational Leadership. The research of this interdisciplinary chapter also provides the justification and support in selecting the constructive theory as the best way to support the theme, hypothesis, and solution for my doctoral project.

It is my desire that Rock Temple African Methodist Church will adopt the practice of intergenerational leadership as a ministry practice. The overall feedback from church leaders about accepting intergenerational leadership as a shared model ministry has been good. Church leaders have requested further training on Intergenerational Leadership. I will teach several sessions on intergenerational leadership. The intented

outcome for Rock Temple African Methodist Episcopal Church is that intergenerational

leadership will become the norm for ministry. The intented outcome is that

intergenerational leadership will blossom and grow into an oasis of blessings where all

age groups are welcome to grow together and use their gifts, talents, and resources for

future church grow and future church sustainability.

Conclusion

"The behaviorist stress that new behaviors or changes are acquired through

associations between stimuli and responses and examples and applications that should be

used to increase a desired behavior in this behavioral theory are drill, rote work, repetitive

practice, reward systems, verbal reinforcement and establishing rules."[27] While on the

other hand, cognitivism argues that learning occurs through internal processing of

information understanding and retention. "Examples and applications of cognitive

learning theory are classifying, chucking information, linking concepts, (connecting

prior-knowledge with new content), organizing lectures in a logically and effective ways,

provide real life examples to stimulate thinking, encourage problem-solving, analogies,

imagery and mnemonics."[28] Constructivism states people construct their own knowledge

of the world based on their prior knowledge and on their individual experiences which

can create new construct perspectives.

"Constructivism examples and applications that can enhance learning in

constructivism theory are case studies, research projects, problem-based learning,

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[27] Kelly, "Learning Theories of Behaviorism."

[28] Kelly, "Learning Theories of Behaviorism."

brainstorming, collaborative learning, group work, discovery learning and simulations."[29]

In summary, "learning theories are an organized set of principles explaining how

individuals acquire, retain and recall knowledge."[30] By studying and knowing the

different learning theories, we can better understand how learning occurs. The principle

of the theories can be used as guidelines to help select instructional tools, techniques, and

strategies that promote learning.

       The field of education is critical in the process of learning. The contributions of

Piaget, Thorndike, and Bruner, and others, to the field of education has been phenomenal.

These contributions have provided an excellent foundational approach to teach, train, and

develop future leaders for intergenerational leadership. The constructive theory is best

suited for the context because it provides instructional models, instructional strategies,

through biblical education, educational workshops, role playing, and educational theories

for the sole purpose of bridging the gap between a diverse generational population.

Furthermore, I am convinced that research outside of biblical and historical context has

been extremely informative and insightful.

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[29] Kelly, "Learning Theories of Behaviorism."

[30] Kelly, "Learning Theories of Behaviorism."

CHAPTER SIX

PROJECT ANALYSIS

Methodology

The hypothesis of this project suggests that if Rock Temple African Methodist Episcopal Church leaders embraces intergenerational leadership, then intergenerational leadership will be represented on the core leadership team for future church sustainability. This chapter will present the project objectives, the collection of data, the analysis of the data, and the outcome. The purpose of the project was to equipped church leaders with the knowledge and skillset needed to implement intergenerational leadership for future church sustainability. The objectives of this project were for the core leadership team and the church congregation to grasp and become acutely aware of generational age groups traits, create an intergenerational model of intergenerational leadership, and plan for future church sustainability. Also in the chapter are the results of the core leadership team and the church congregation responds to concept of intergenerational leadership. Overall, the information within this chapter will provide the reader with a comprehensive picture of where Rock Temple African Methodist Church stands as it relates to implement intergenerational leadership for future church sustainability.

Focus Group Sessions - Session One - Workshop One: Orientation

The research project began on Wednesday, March 2, 2021, and met subsequently on Wednesday nights through April 6, 2021, on the Zoom Platform due to the Covid pandemic. I welcomed everyone and thanked them for agreeing to take part in the group study project. I opened the session with a list of ice breaker questions. The ice breaker questions were as follows: Tell me about yourself? How long have you been a member of the Rock Temple African Methodist Episcopal Church? Are you third or fourth generation member of Rock Temple African Methodist Episcopal Church? What attracted you to Rock Temple African Methodist Episcopal Church? What is your understanding of leadership? What is your understanding of intergenerational leadership? How do you think the congregation would react to an intergenerational approach of leadership?

The icebreaker served several purposes. First it allowed the group study participates to relax and become comfortable with each other. Secondly, it provided background information about the group study participates life, religious experience, their commitment, and ties to Rock Temple African Church, their understanding of leadership and their understanding of intergenerational leadership.

I shared with the participants the purpose of the group study and their roles in the project. The purpose of the project was to bring an awareness to the lack of generational leadership representation particular in church leadership and to develop an intergenerational church leadership model that would foster future church sustainability. This will be accomplished by examining the critical factors that lead to the context

generational gap, and to discuss practical methods of how to correct the generational gap that exist in the context for future church sustainability.

After the icebreaker, the orientation session began with a PowerPoint analysis of the history of Rock Temple African Methodist Episcopal, 1021 Bryant Street, Conyers, Georgia, in which I facilitated. The data collected from session one is a direct result of thirteen group members who are church leaders of Rock Temple African Methodist Episcopal Church. Everyone in the group were challenged to examine the possible reasons why a generational gap exists at Rock Temple African Methodist Episcopal Church, and to explore the possible solutions to bridge the generational gap that currently exists. The guiding questions were: What contributing factor or factors do you think lead to a generational gap at Rock Temple African Episcopal Church? What are some possible solutions that will address the generational gap that exist at Rock Temple African Methodist Episcopal Church? The study groups examined forty-one years of church leadership from (1960- 2021) and discovered possible reasons and compelling statements of why a generational gap occurred at Rock Temple African Methodist Episcopal Church.

Then the focus study group was given a package of pre-post assessment, pre-post survey questions, pre-post questionnaires, pre-post interview questions and an outline of each session. I encouraged the study group participates to ask pertinent and relevant questions. The major concern from the study group participants centered on how this project will bring awareness, understanding, and attitudinal changes to our congregation for future church sustainability. This question was discussed from different perspectives such as how the church leadership would respond to the request of intergenerational

groups functioning as an active participant on the church leadership team, what are some of possible reactions we will receive from the congregation, how would the church leadership respond, how do we address youth concerns without aliening the youth from older members and how do we address the older members concerns about intergenerational leadership without aliening the older members from the younger members? How do we bridge the generational gap without causing a further disconnected between generational age groups that exist within the church context?

Overall, this session was very productive because it brought an awareness to the context that there is a major need to bridge the generational gap between varies age groups in the congregation. Also, it provided an opportunity to discuss the purpose of the pre- and post-assessment, pre- and post-questionnaires, and pre- and post-interviews. The pre- and post-test assessment, questionnaires, and interviews were administered.

The purpose of administering the pre- and post-test assessment, questionnaires, and interviews was to an attempt to obtain accurate data. The intent of triangulation method was to identify a level of understanding from the group study members and the congregation about their attitudinal feelings toward church leadership, their understanding of leadership and their willingness or unwillingness to embrace intergenerational leadership for future church sustainability. I provided a chart for the pre- and post-assessment, questionnaires and interviews from the focus study group and church responders.

The pre-post question was as follows:

- What is your understanding of church leadership?

- How do you feel about Children (ages eight to eleven) serving in leadership positions in the church?

- How do you feel about youth (ages twelve to seventeen) serving in leadership positions in the church?

- How do you feel about Millennials (ages eighteen to forty) serving in leadership positions in the church?

- Should leadership positions in the church be a life-time appointment?

- Should current church leaders be mentoring future church leaders?

- Do you feel that our church needs an outreach ministry that focus on children, youth, and millennials?

- What is your view about intergenerational leadership?

- What do you think caused the generational gap that exist in our church?

After a lengthy and engaging dialogue about leadership and in particular intergenerational leadership, the group study participants addressed the elephant in the room. Will intergenerational relationship be the most suitable leadership model for Rock Temple? What happens if the church leadership and the overall church membership rejects intergenerational leadership? Will we be able to repair the damage if it is not successful? The session ended in prayer by the facilitator.

Demographical Finding

The following demographical findings are based on the demographics of Rock Temple African Methodist Episcopal Church and the focus group members. The pre-assessment test was given to members of Rock Temple African Methodist Episcopal

Church and to the participants in the focus group. Their findings support the demographic

information from the focus group and congregation.
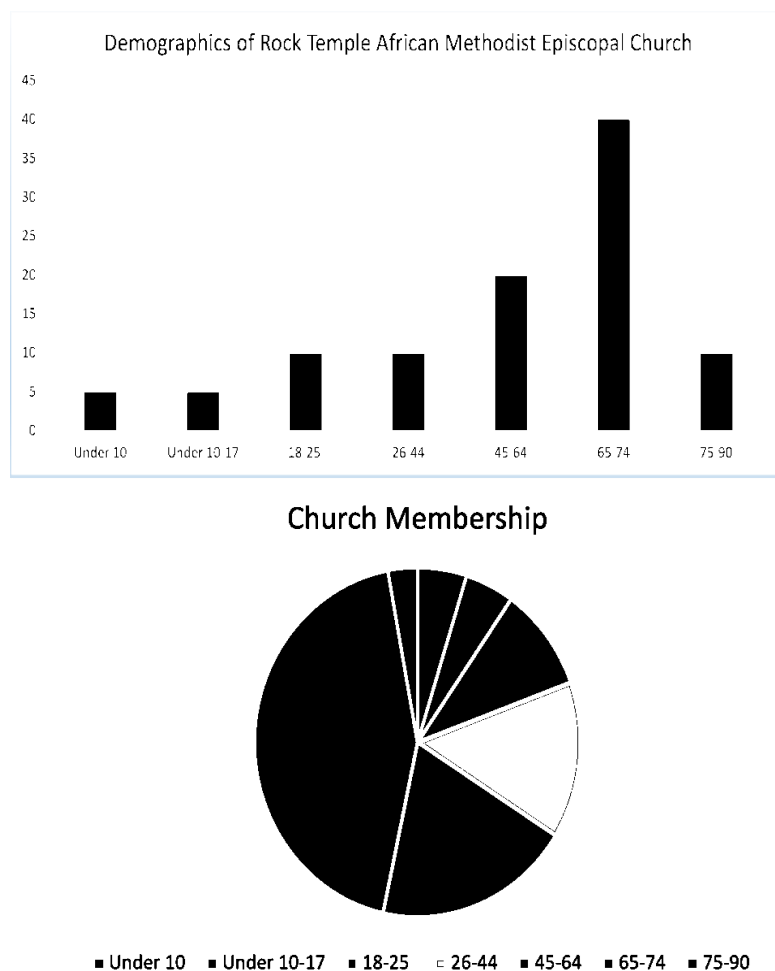
Figure 1. Demographics of Rock Temple African Methodist Episcopal Church

The Rock Temple African Methodist Church congregation is made up of 40% in

the age group of sixty-five to seventy-four years of age. Age group forty-five to sixty-

four reflects 20%, ages groups eighteen to twenty-five, twenty-six to forty-four, seventy-

five to ninety reflects a total of 30% and age group under ten age group, and age group

under ten to seventeen made up 10% of the total church membership.

This data indicates that age groups of sixty-five to seventy-four have been the

lifeline of the congregation. Furthermore, this age group demonstrates a very loyal and

commitment group of individuals who love and support their church. This age group

further demonstrates the committed to the livelihood of the ministry and is willing to do

whatever needs to be done to keep the vision and the ministry relevant and meaningful.

Moreover, the data also reveals that Rock Temple African Methodist Episcopal

Church has been experiencing a major decline in age groups from ten to forty-four years

of age. This data clearly illustrated that these four age groups combine represents 30% of

the declining church membership. Furthermore, age groups from under ten to forty-four

also demonstrated to the general church that there is a need to establish outreach

ministries that will meet the needs of these declining church membership groups, as well

as provide a mentorship for future church leadership.

Demographics of Focus Group
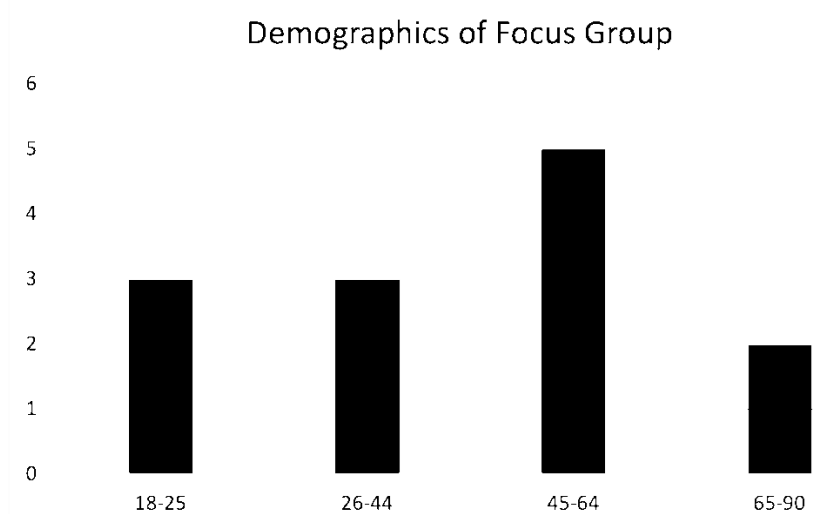
Figure 2. Demographics of focus group

Out of the thirteen participants who shared in the group project study 50% consist

fell in the age group range from forty-five to sixty-four. Age groups eighteen to twenty-

five and twenty-six to forty-four combined made up 30%, and age group sixty-five to

ninety consist of 20%. Furthermore, age groups from under ten to forty-four also

demonstrated to the general church that there is a need to establish outreach ministries

that will meet the needs of these declining church membership groups, as well as provide

a mentorship for future church leadership.

Session Two - Workshop Two

Everyone was greeted on the Zoom Platform. Then, I presented to the study group

members a PowerPoint on leadership styles. The leadership styles PowerPoint range from

traditional, authoritarian (autocratic), participative (democratic), laissez-faire,

transactional, charismatic, transformational, and servant leadership. The goal for this

leadership presentation was to bring awareness to the study group about the wide range of

leadership styles, its characteristics, and behaviors traits. The study group participants

were provided examples of various leadership styles over a forty-one-year period and

determined if the leadership styles were productive or unproductive based on the

leadership history of the church.

In addition to examining the leadership styles of former church leaders, the group

participants were able to determine the beginning signs of declining generational gaps

within the church context. The group participants were able to explain in detail the

characteristics traits and behaviors of church leadership styles over a four one-year

period, (from 1960-2021). This insight was critical to understand which leadership styles

successful and which leadership were unproductive. Many of the study group participants

were able to pinpoint the inception of the generational gap between different age groups

which in turn lead to a decline of children, youth and millilumens because they were

eyewitnesses to the congregational shift of these age groups. This information and insight

were immensely helpful and meaningful to the project because it illustrated to the study

group participants that intergenerational leadership is not a one-man show but an active

and intentional collaborative effect from congregational members and church leaders.

The lesson was divided into three parts: What is leadership? What are the styles of

leadership? What are some of characteristics and traits of different leadership styles? The

purpose of the leadership session was to teach, train, and equip the study group

participants with the knowledge and skillsets needed to fully understand leadership and

the implementation of leadership. After a healthily and productive session a member of

the study group closed out the meeting in prayer.

Session Three - Workshop Three

Again, everyone was greeted on the Zoom Platform, and I introduced the study

group participants to a PowerPoint on "We Are Not That Different." The purpose of

PowerPoint workshop activity was for the study group participants to see how much they

have more in common. The PowerPoint workshop activity asked group participates to

respond to a list of outdoor activities such as camping, baseball, football, golf, basketball,

fishing, vacation attractions, favorite foods, favorite restaurants, playing board games,

and their feelings and views about individuals who displayed characteristics of

procrastination, lack organization, and not planning effectively to complete detail tasks.

The group participants discovered that most of the group members had similar interests,

attractions, and dislikes. Group study participants also displayed a remarkably high

distaste of individuals who procrastination, demonstrated lack organization skills, and do

not consider planning to complete a given task. This activity had a strategist effect to

bridge the generational gap that exist in the context by illustrating to the study group

participants that we have more in common then we think. The activity was a revelation for the study group participants because even through the age group ranges from eighteen to ninety-five, the study group realized that different age groups had more in common, then they originally thought. Below represents the results of the workshop of "We Are Not That Different."
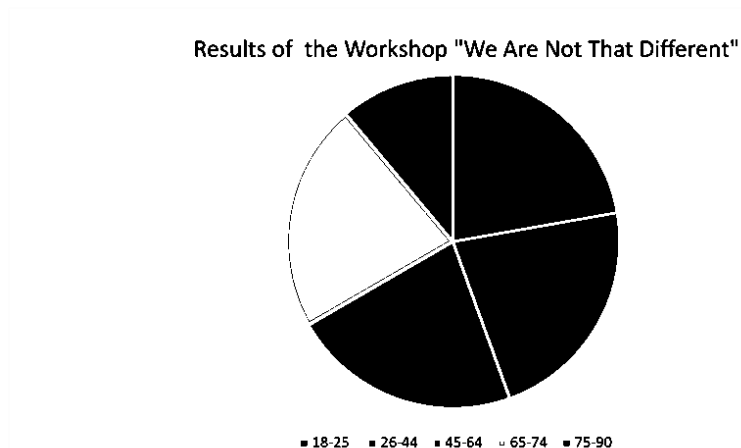
Results of the Workshop "We Are Not That Different"

18-25　26-44　45-64　65-74　75-90

Figure 3. Results of the workshop "We Are Not That Different"

The data reveal from the activity "We Are Not That Different" that four generational age group shared a commonality of 20%, while on the other hand age group seven-ninety reflected a 10% commonality.

This activity was extremely helpful because prior to the ice breaker activity and workshop activity there were pre-conceived notations about each age groups. Therefore, the activity was successful in dismantling some of these pre-conceived notations about each age groups. As a result of this activity the study group participates also discuss the need to unite different age groups together for one common goal and common purpose for the future church sustainability. After a lengthily and productive discussion on how church leadership can begin to bridge the gaps that exist in our context, the meeting was adjourned in prayer by me.

Session Four - Workshop Four

Again, everyone was greeted on the Zoom Platform, and I introduced to the study group members a PowerPoint on "Jethro and Moses Leadership Principle" from Exodus Chapter 18: 1-25. The purpose of PowerPoint Presentation on Jethro and Moses Leadership Principle was to bring awareness to the group participants that there is a Biblical Model of Leadership that exist in the Bible which can be extremely helpful in gaining insights to create an intergenerational leadership model for the church context. The Jethro and Moses Leadership style paints a portrait of Moses trying to oversee and manage people conflicts and concerns from sunrise to sunset each day. Jethro, Moses's father-in-law, observed Moses conducting business in this manner, and offered Moses advise of how to manage the people conflicts and concerns in a more productive and efficient manner by appointing capable individuals to handle the miscellaneous dispute while he focused his time and energy on the bigger issues and disputes.

The lesson was divided into three sections: 1) Why is it so hard for people to release authority and responsibility? 2) Will the Jethro and Moses Biblical Principle of Leadership work at Rock Temple African Methodist Episcopal Church? 3) What challenges will Rock Temple encounter trying to implement the Moses and Jethro Biblical Principal Model? In addition to discussing the above questions, topic such as how to resolve conflict, appreciation different perspectives without creating animosity and dissention, creating a collaborative effect towards developing a culture of intergenerational leadership for future church sustainability.

Moreover, the group emphasized the importance of not overreacting to opposing viewpoints of leadership or taking different opinions of leadership perspectives personal. The goal of the presentation was for the study group participants to work collaboratively together to create a model for future church sustainability. The model was developed form Exodus chapter 18 24-25, 1) select capable people, 2) select people who are trustworthy, 3) select people who are honest, and 4) select people who do not seek personal gain. The session was closed out in prayer by one of the study group's participants.

Session Five - Workshop Five: What is Intergenerational Leadership?

Again, everyone was greeted on the Zoom Platform, and I introduced a PowerPoint on "What is Intergenerational Leadership?" My desire was to illustrate to the study group participants that term Intergenerational Leadership is a broad term that can be used in a variety ways and settings. I also shared with the study group participants the definition of intergenerational leadership and how the term would incorporate the concept and definition of intergenerational leadership through the project as a working definition and framework. I define intergenerational leadership as a shared leadership that involves all age groups functioning in a leadership role to plan for future church substantiality. Also, sustainability is defined as a collaborative effect among all age groups to provide insight, support, wisdom, knowledge, and service for preparing future church sustainability. The purpose of PowerPoint Presentation on "What is Intergenerational Leadership" was to inform, clarify, dismantle misconceptions, and to provide a clear

premise for the meaning of Intergenerational Leadership as it relates and functions

throughout the project context.

The PowerPoint Presentation on "What is Intergenerational Leadership" described

and provided concrete examples of what Intergenerational Leadership would look like in

the church context. In addition, the PowerPoint slides presented individuals working

independently and various age groups working together in various leadership

responsibilities such as vision casting, making decisions for future church sustainability,

creating, and developing outreach ministries for all age groups, with a heavy emphasis on

"collaborative effect, and the challenges of working independently." The workshop was

highly informative and provided needed explanation of the importance of why each age

group needs to have a voice in the planning for future church substantiality. The meeting

closed out in prayer by me.

Session Six - Workshop Six: "Re-Cap Closing Session"

The session began with an overview of sessions one through session six. The

purpose of this overview session was to highlight the important concepts throughout the

project, select the major concepts of leadership in which the context will function and

operate, fine turn the leadership model, and the adoption and implementation a model of

intergenerational leadership for Rock Temple African Episcopal Church. The major

highlights taken from this session are as follows:

- What were the strengths and weaknesses of leadership that we discovered from

  our church ancestors and past church leaders?

- What were the strengths and weaknesses that we discovered from the Jethro and Moses leadership principle?

- What leadership model would effectively serve Rock Temple African Methodist Episcopal Church?

- Do you think Rock Temple African Methodist Episcopal Church would support or reject the model of intergenerational leadership created by church leadership team for future church substantiality?

- Please provide pros and cons explanation for your writing responses.

- What challenges do you think the congregation will encounter if the intergenerational leadership model is implemented at Rock Temple African Methodist Episcopal Church?

After a lengthily, and productive discussion regarding the direction of implementing intergenerational leadership to the church leadership and congregation, group study participants revealed mixed emotions. Some study group members strongly felt a new leadership model was warranted but was very hesitated in its full endorsed. While others study group members felt adamantly that a change in the church leadership model must take place for future church substantiality to have a fighting chance. In addition to these responses and others, some remain neutral while others strongly opposed. Overall, group study members agreed strongly that something must done to attraction and retain children, youth, millennials, and young adults, but they would not come to a consensus in which leadership approach would be productive for future church sustainability. After all opinions and concerns were address, I closed out the session in prayer asking for God's

guidance and wisdom to move the church forward in planning for future church

sustainability with an intergenerational leadership model.

Interview Questions

At the end of each the six-sessions the core leadership team and the church

congregants were interviewed by the research facilitator. The questions range in scope

and depth. The questions consisted of six in totality. One question per session. The names

of the responders were confidential and were withheld by mutual consent.

1. What is your understanding of leadership and or church leadership? Please

    explain.

Responder #1: Being a leader means having to take the responsibility for when things do

not go well and giving the credit to others when they go well. Leaders get the "blame"

fair or not. An effective church leader needs to learn how to forgive (real or perceived

wrongs) instead of looking for revenge or retribution.

Responder # 2: Church leadership is the duty and call of the person who is in charge to

take charge with courage and character, and to risk leading his/her people where they

need to go and how they need to be led. It is a position that seeks vision, opportunities,

that motivates others to get things done through resources, and talents.

Responder #3: I do not think of leadership as having control. I think of leadership as

allowing change to happen for the greater good of the organization.

Responder #4: Pastor is over every organization in the church. The Steward Board and

Pro-Tem are next to the Pastor and Ministerial staff.

Responder #5: Church leadership is the desire to lead, guide, and serve others in a righteous manner.

Responder #6: Knowing the needs of the church and for the good of the church body.

Responder #7: A good leader can guide and lead, as well as being a good listener, able to interact with their peers and have a heart for people. A good leader can train and delegate in a respectable way.

Responder #8: Church leadership is a process of influencing church members and congregation to come together on one accord to accomplish Christian inspiration, spiritual growth, and desiring heaven fulfillment.

Responder #9: My understanding of church leadership is the pastor care because that role encompasses not only the spiritual health, but the well-being as a member.

Responder #10: Persons who oversees different organizations.

2. How has this project impacted your understanding of leadership? If so, please explain.

Responder #1: I am not sure if I learned anything new about understanding the concepts of leadership. Took a few courses on leadership in college, so I was familiar with the different styles and models of leadership.

Responder #2: This group study really opened my eyes in the role and responsibility that church leaders play in moving congregations forward for future church stainability. For many years I felt strongly that it was solely the pastor's job and not the congregation's job to plan for future church sustainability. After taken part of the group study, I finally realized that planning for future church sustainability is an intentional intergenerational

effect, and that leadership planning should not fall on the shoulders of one individual, but on all.

Responder #3: Before taking part in the study group session, I was going through some major leadership struggles of my own. I felt strongly that the leadership team on my job was ineffective, incompetent, insensitive, and did not have a clue about leadership. After participating in this study group, I was able to resolve my personal leadership struggles and issues with my leadership team because I finally realized that if I am not a part of the solution, then I must be part of the problem.

Responder #4: It is extremely easy to judge leaders in leadership positions and to point out what leaders are doing wrong. It does not take long to discover someone's leadership flaws, however, as an outside looking in, I had no idea the amount of time, energy, and planning it takes for a leader or a leadership team to move an institution or a church congregation to reach its full God's given ability. Hats off to leaders. This group study convicted me to be less critical of leaders and move into a more supportive role of leadership, rather than a critical and skeptic role.

Responder #5: After participating in the study group, I learned that before I can criticize a person's or institutional leadership style, I need to take a serious look at how I am leading and governing people.

Responder #6: My position of the pastor being the head of the church as it relates to providing leadership to the congregation has not change one bit. The pastor's job in my opinion is to lead, guide, and plan for future church sustainability and it should not be the responsibility of the congregation to plan for future church sustainability. Future church

substantiality responsibilities solely rest on the shoulders of the pastor to lead, guide, plan, and to grow the church.

Responder #7: This project has impacted me in serval significant ways. First, our church needs to change from a fundamental standpoint. Ideologies and ministry practices in every organization desperately needs to shift from church membership focus– (in name only) to outreach focus. Secondly, we need to work, plan, and pray together with a specific evangelistic thrust in mind that is centered on child, youth, millennials, and adults. Thirdly, I do not believe that it is the pastor's job alone to plan for future church sustainability. I believe strongly that this task of planning for future church sustainability must be an intergenerational effect and the church congregation cannot stand idle by and blame the leadership if we do not survive as a church instruction. We all have a role to play in the future sustainability of our church.

Responder #8: I must be frankly honest about how this leadership study group project has impacted me. At first, I came into this leadership study group project with my mind already made up that this study group project would be a waste of my time. I really did give it a fighting chance and I thought to myself how many people like myself kill an idea before given it a fair chance. Once I started to participate in the leadership study group project as much as I do not want to admit it, it did change my whole outlook on the role and responsibility of a leader. In so many ways it clarified for me that leadership is not a solo act, but it is a collective servanthood approach to leading, guiding, and motivating people to grow in areas they would not naturally grow in on their own for the greater good of others.

Responder #9: I am still of the mindset and opinion that it is the leader sole responsibility of leading an institution to reach its fullest potential. Even through the group study was highly informative and compelling, it is the pastor's job to plan for future church sustainability and not the congregation.

Responder #10: I was not conceived that a shared leadership model or for that matter intergenerational leadership would work for a church or organization because it requires a personal commitment to service and sacrifice. Many church leaders and congregates may not be willing to go beyond the call duty to make future church sustainability a positive and productive reality.

Analysis of Data

The data below was analyzed and tabulated from the congregation and group study members to gauge how they felt about different age groups serving in leadership positions in the church.

Leadership Assessment

Pre- and Post-Assessment Results: Congregation

Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree

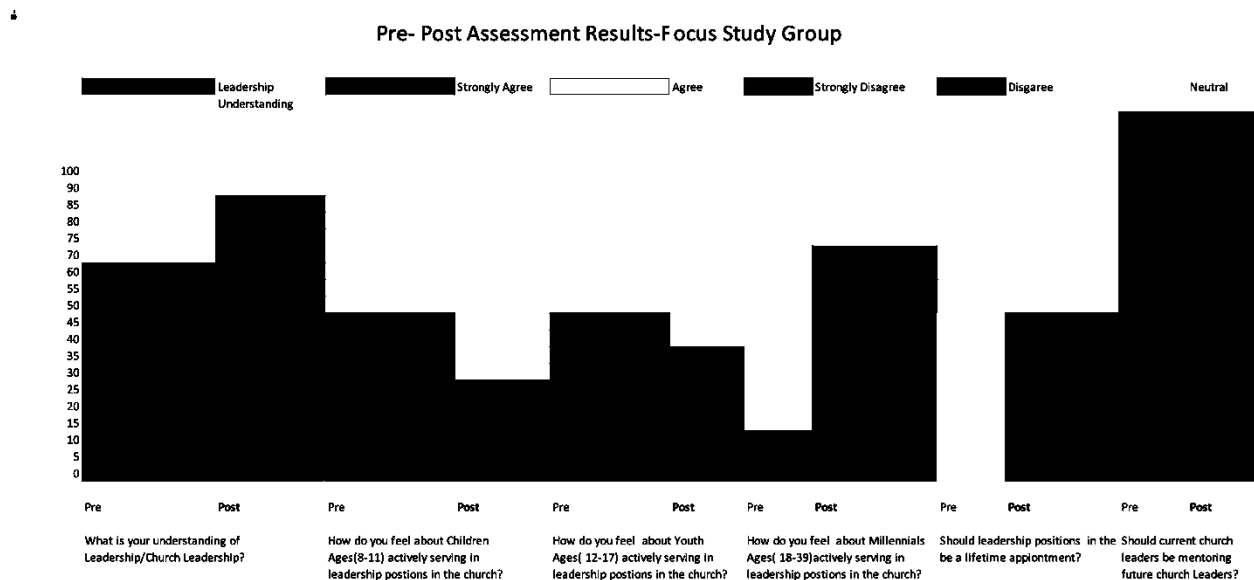**Pre- Post Assessment Results (Congregation)**

| Leadership Understanding | Strongly Agree | Agree | Strongly Disagree | Disagree | Neutral |
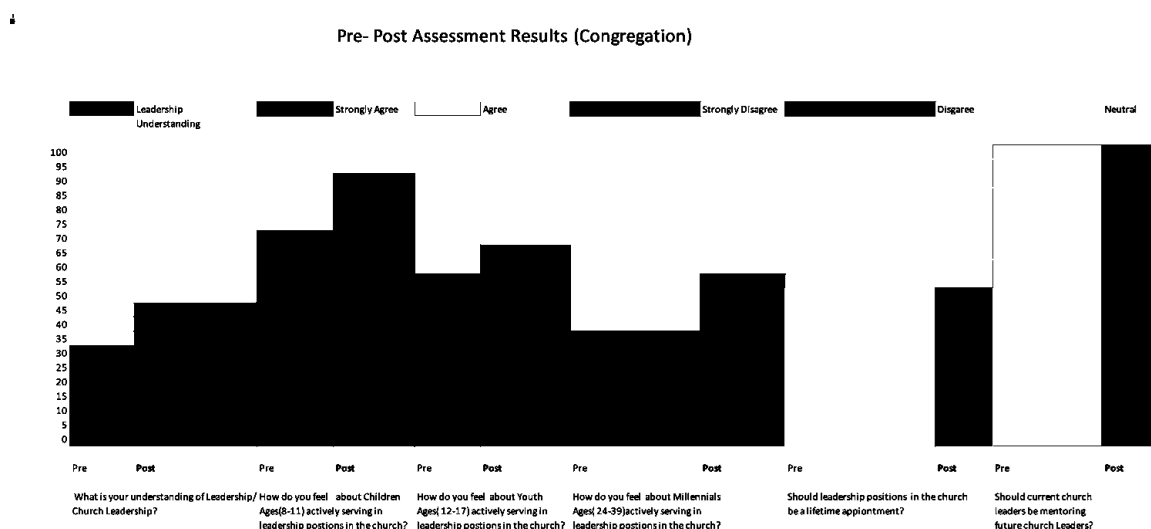
Figure 4. Pre- and post-assessment results: congregation

The pre-post results of the congregation reflected an understanding of leadership/church leaders from 30 to 45% percent. While on the other hand the congregation strongly disagreed on children and youth actively serving in leadership positions in the church from 55% to 95%. Despite the rejection of children and youth serving in leadership positions by large numbers, the congregation was more acceptable to Millennials serving in leadership positions in the church with a favorable percentage finding ranging from 40% to 60%. Another key point to highlight is the congregation response concerning the question should leadership positions in the church be a lifetime appointment reflect 50% of the responders record a neutral response on this question while 50% strongly disagreed that leadership positions in the church should be a lifetime appointment. Furthermore, there was a 100% consensus that current church leaders should be mentoring future church leaders for future church sustainability.

Leadership Assessment

Pre- and Post-Assessment Results: Focus Study Group

Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree

Pre- Post Assessment Results-Focus Study Group

Figure 5. Pre- and post-assessment results: focus study group

The pre-post results of the Focus Study Group reflect an understanding of
leadership/church leaders from 60 to 85% percent. On the other hand, the Focus Study
Group was spilt on its response whether children and youth should actively serve in
leadership positions in the church 50% strongly disagreed. However, 30% to 40% agreed
that children and youth should actively serve in leadership positions with training.
Furthermore, Millennials serving in leadership positions in the church revealed a
favorable percentage of 60%, with 10% strongly opposed of Millennials serving in
leadership positions in the church. Moreover, concerning the question should leadership
positions in the church be a lifetime appointment. Fifty percent was neutral on this
question while 50% strongly disagreed that leadership positions in the church should be a

lifetime appointment. Also, there was a 100% consensus that current church leaders

should be mentoring future church leaders for future church sustainability.

Children Serving in Leadership Positions in the Church

1. How do you feel about children (ages eight to eleven) serving in leadership

   positions in the church? Please briefly explain your response. (Written Graph).
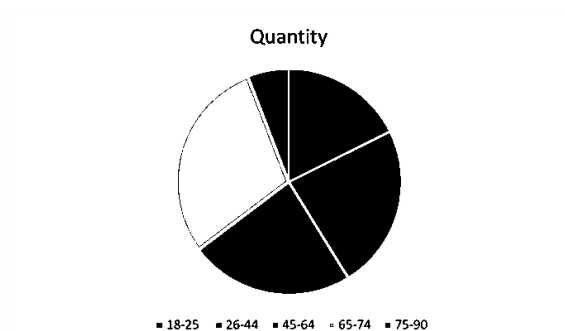
Figure 6. Pre-assessment results: children serving in leadership positions in the church
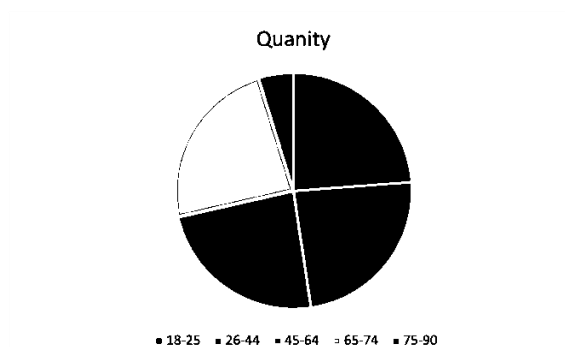
Figure 7. Post-assessment results: children serving in leadership positions in the church

It is remarkably interesting to note that age group twenty-six to forty-four

reflected a neutral response to children serving in leadership position. On the other hand,

age groups forty-five to sixty-four, sixty-five to seventy-four, and seventy-five to ninety

strongly disapprove. Furthermore, age group eighteen to twenty-five showed a favorable

response of 50% with a request that children preparing for leadership positions should be

trained.

Youth Serving in Leadership Positions in the Church

2. How do you feel about youth (ages twelve to seventeen) serving in leadership

positions in the church? Please briefly explain your response.
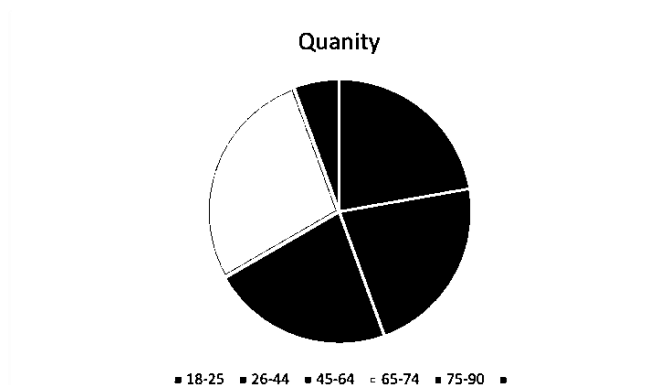
Figure 8. Pre-assessment results: youth serving in leadership positions in the church
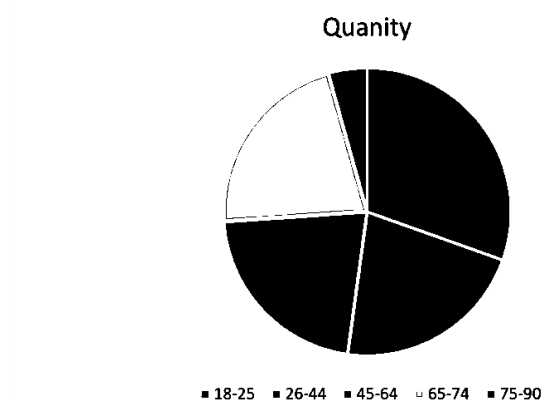
Figure 9. Post-assessment results: youth serving in leadership positions in the church

Overwhelmingly, age group eighteen to twenty-five strongly agreed that youth

should serve in leadership positions in the church with a 70% approval. This data

reflected that youth in the church strongly want their voices to be heard and want to play

a significant role in the decision-making of preparing for future church stainability. On

the contrary age groups twenty-six to sixty-four remain neutral on children, youth, and

Millennials serving in any leadership positions in the church. Age groups sixty-five to

ninety strongly oppose that children, youth, and Millennials should have an opportunity

to utilize their gifts in any capacity of church leadership.

Millennials Serving in Leadership Positions in the Church

3. How do you feel about Millennials (ages eighteen to thirty) serving in leadership

   positions in the church? If you select for, oppose or not ready yet, then please
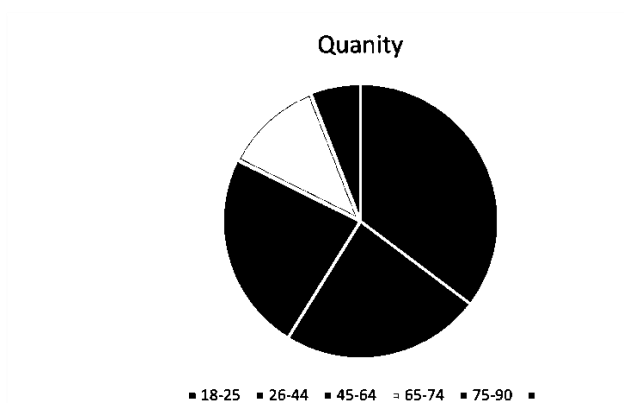
   provide a written explanation. Results listed below.

Figure 10. Pre-assessment results: millennials serving in leadership positions in the church
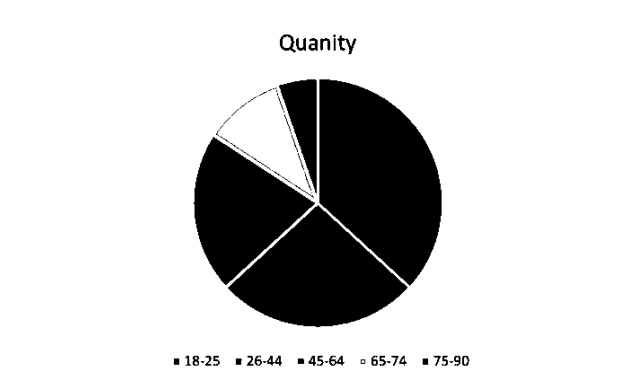
Figure 11. Post-assessment results: millennials serving in leadership positions in the church

This finding reflects how varies age groups feel about Millennials serving in

leadership positions in the church. Again, an overwhelming response from age group

eighteen to twenty-five reflect a 70% approval of millennials serving in leadership

positions. On the contrary age groups twenty-six to sixty-four remain neutral on children, youth and Millennials serving in any leadership positions in the church. Age groups sixty-five to ninety strongly oppose that children, youth, and Millennials should have an opportunity to utilize their gifts in any capacity of church leadership.

Leadership Positions Viewed as a Longtime Appointment

4. Should leadership position in the church be a life-time appointment? Please response by circling strongly agree, agree, neutral, disagree, strongly disagree (Graph it Out to show results).

SHOULD LEADERSHIP POSITIONS BE A LIFETIME APPOINTMENT

Neutral (5) 50%
Strongly Agree (4) 40%
Agree (1) 10%
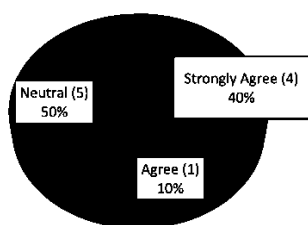
Figure 12. Pre-assessment results: leadership positions viewed as a lifetime appointment

SHOULD LEADERSHIP BE A LIFETIME APPOINTMENT

Neutral (5) 50%
Strongly Agree (4) 40%
Agree (1) 10%
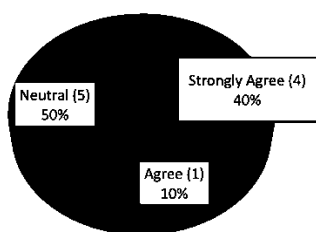
Figure 13. Post-assessment results: leadership positions viewed as a lifetime appointment

This data clearly illustrated that 50% of age groups sixty-five to ninety felt strongly that leadership positions in the church should be a lifetime appointment, while on the other hand 50% of age groups eighteen to sixty-four reflect a neutral response.

This data suggests that leadership positions in this context is viewed, guarded, and is a protective service that is not available to all age groups.

Mentoring Ministry

5. Should current church leaders be mentoring future church leaders? Please response by circling strongly agree, agree, neutral, agree, disagree, strongly disagree. (Results provided below).
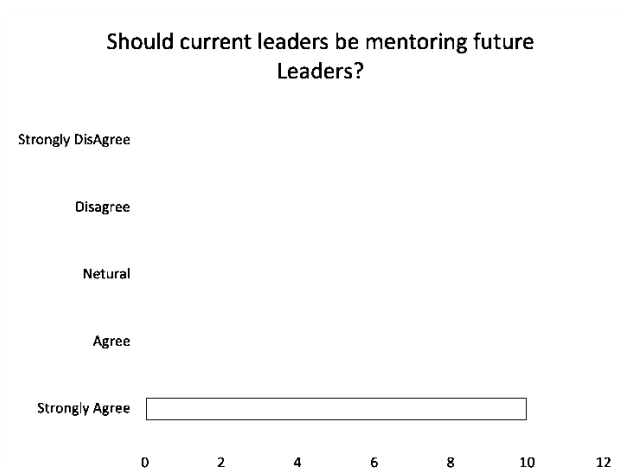
Should current leaders be mentoring future Leaders?

Strongly DisAgree	
Disagree	
Netural	
Agree	
Strongly Agree	▭

0   2   4   6   8   10   12

Figure 14. Pre-assessment results: mentoring ministry

Should current leaders be mentoring future Leaders?

Strongly DisAgree	
Disagree	
Netural	
Agree	
Strongly Agree	▬▬▬

0   2   4   6   8   10   12

Figure 15. Post-assessment results: mentoring ministry

The research reflected that 100% of all age groups feel that current leaders should be providing some type of mentoring ministry to the younger generation.

Outreach Ministries

6. Do you feel that our church needs an outreach ministry that focus on children,
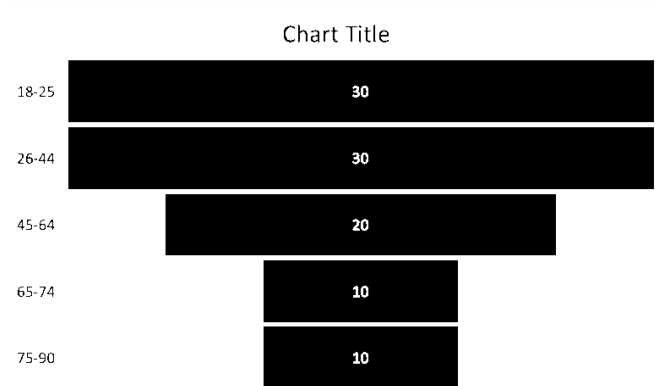
youth, and Millennials?

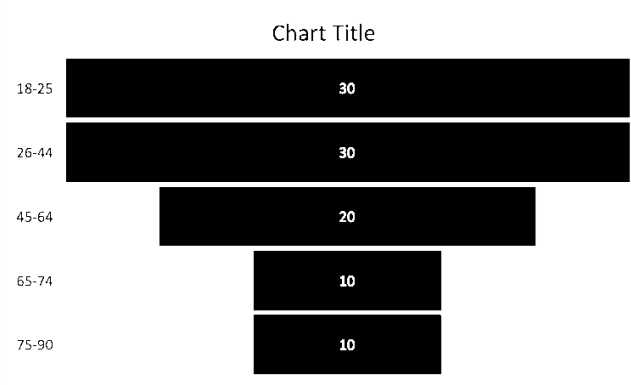Figure 16. Pre-assessment results: outreach ministries

Figure 17. Post-assessment results: outreach ministries

The research reflected that 100% of all age groups feel that an outreach ministry that

encompasses children, youth, and Millennials are needed to sustain the future ministry of

this context.

Church Involvement Effects to Bridge the Generational Gap

7. Are you willing to serve and provide leadership support in the Children

Ministry as an effect to bridge the generational gap that exist in the church

context? Please select the answer that best suites you. 1. Yes, 2. Yes, if provided
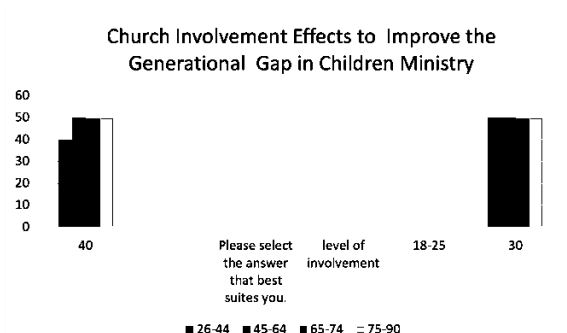
if training is offered. 3. No. 4. Not Sure

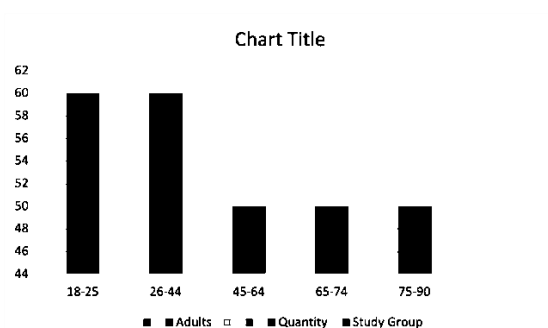Figure 18. Pre-assessment results: children church involvement

Figure 19. Post-assessment results: children church involvement

The data shows a surprising turn around in age group eighteen to twenty-five

serving and working in the children's ministry to bridge the generational gap from 40%

to astonishing 60%. As well as age group twenty-six to forty-four with a 60% response in

favor of bridging the generational gap with support and training. Age groups forty-five to

sixty-four provided a neutral response of 50% and age groups sixty-five to ninety

strongly opposed participation in the children's ministry.

Church Involvement Effects to Bridge the Generational Gap

7. Are you willing to serve and provide leadership support in the youth ministry as

   an effect to bridge the generational gap that exist in the church context?

Please select the answer that best suites you.

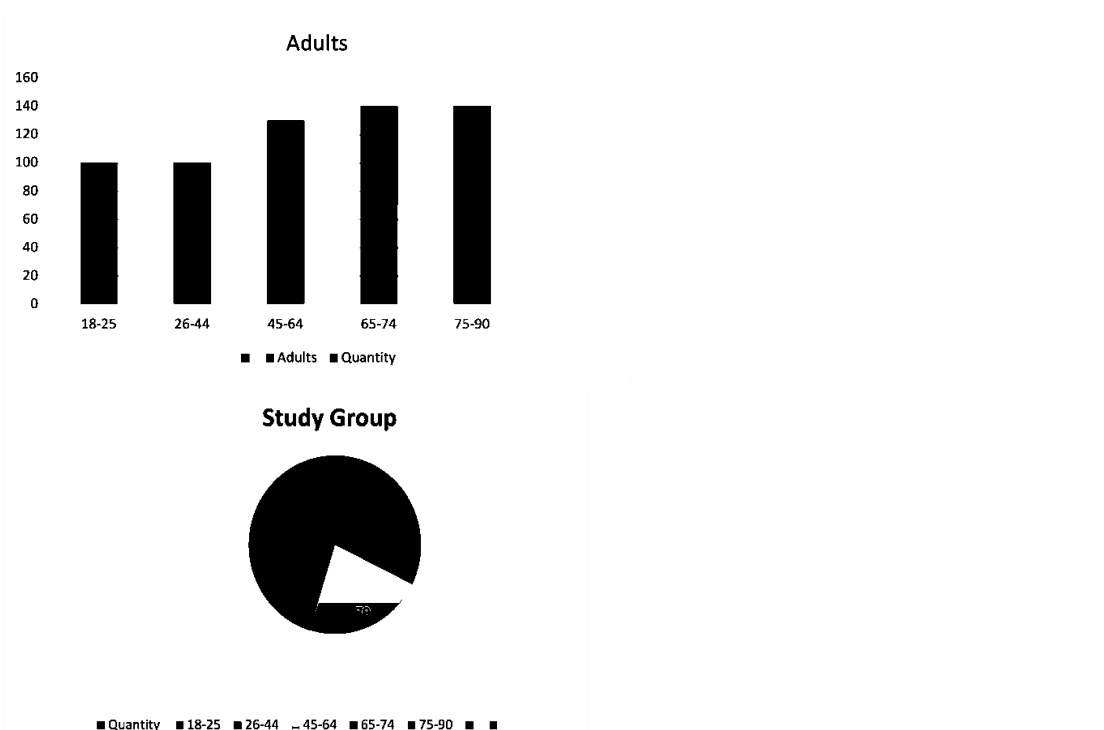1. Yes, 2. No, 3. Yes, Provided If Training is Offered 4. Not Sure

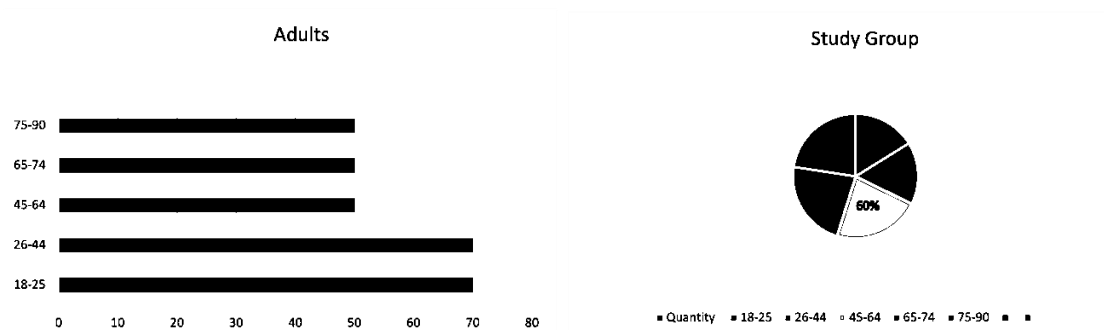Figure 20. Pre-assessment results: youth church involvement

Figure 21. Post-assessment results: youth church involvement

The research reflects that adults and Study Group participants from age groups eighteen to twenty-five and age group from twenty-six to forty-four strongly indicated a willingness to work and serve in bridging the generational gap that exist in this context. Once again age group forty-five to sixty-five remain neutral and age groups sixty-five to ninety strongly opposed utilizing their gifts and giving time in this area of the ministry.

Church Involvement Effects to Bridge the Generational Gap

8. Are you willing to serve and provide leadership support in the adult ministry as an effect to bridge the generational gap that exist in the church context? Please select the answer that best suites you.

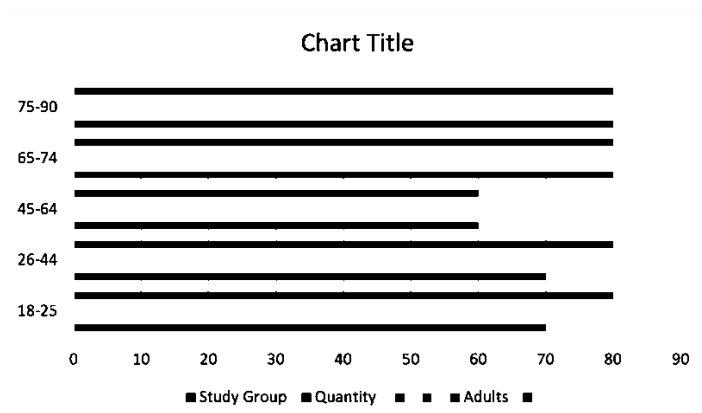1. Yes, 2. No, 3. Yes, Provided If Training is Offered 4. Not Sure

Figure 22. Pre-assessment results: adult ministry church involvement
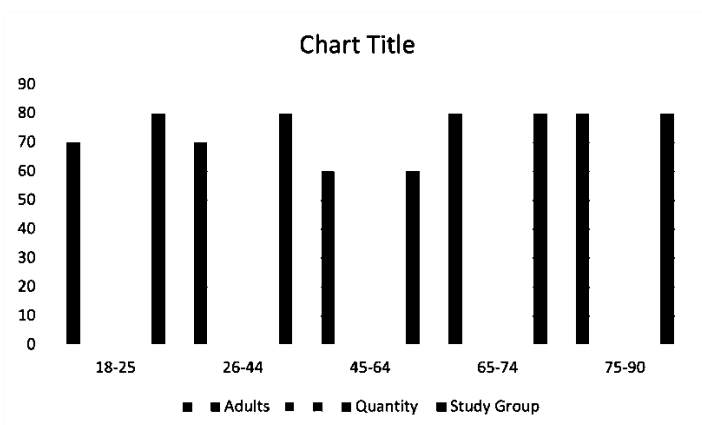

Figure 23: Post-assessment results: adult ministry church involvement

The data reflects that age group eighteen to twenty-five are willing to serve and work to bridge the generational gap in the young adult ministry with a favorable response of 70%. Furthermore, age group twenty-six to forty-four also indicated an incredibly positive respond to serve and work to bridge the generational gap in the young adult

ministry from 60% to 70%. Age groups forty-five to sixty-four remain neutral at 60%.

While on the other hand age groups sixty-five to ninety still reflects a strong opposition

towards working with the young adult ministry.

Bridging the General Gap by Commitment and Service

10. Are you willing to bridge the generational gap that exist at Rock Temple

African Methodist Episcopal Church? If so, please select the area in which you

will provide leadership.

1. Sharing your wisdom and life experiences, 2. Mentorship, 3. Creating Activities for
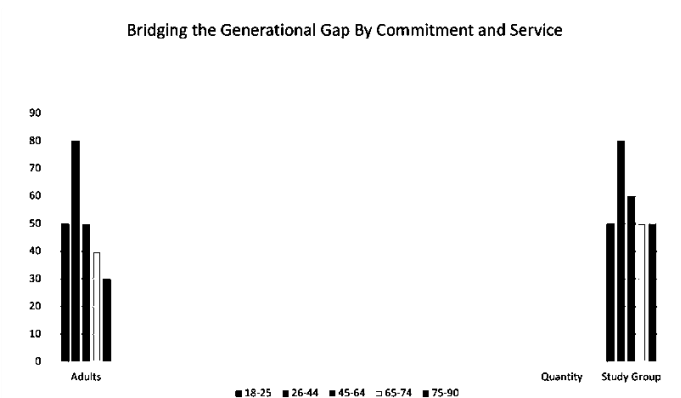
Children and Youth Ministries

Figure 24. Pre-assessment results: bridging the generational gap by commitment and service
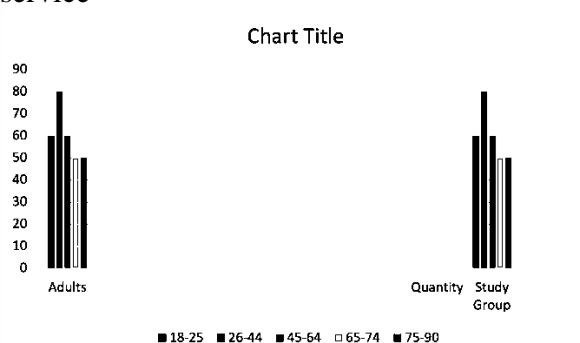
Figure 25. Post-assessment results: bridging the generational gap by commitment and service

The data suggested that age groups sixty-five to ninety are willing to share their wisdom with the younger generation to bridge the generational gap that exist in this context. Age group forty-five to sixty-four reflects a 60% favorable of establishing a mentorship program to bridge the generational gap. Furthermore, age groups eighteen to forty-four also expressed a 60% to 80% favorable to create activities for church and youth ministries.

Reflections, Summary and Conclusions

"Developing a Ministry Model for Intergenerational Leadership" has been the area of focus for this project within the context of Rock Temple African Methodist Episcopal Church. This project was developed out of an intergenerational gap concern within the congregation with a focus to explore suitable solutions to address this reality. The fundamental purpose of the project is to teach, train, and equipped church leaders with the knowledge and skillset needed to implement intergenerational leadership for future church sustainability. The objective of this project is for church leaders to grasp and become acutely aware of generational age groups traits and behaviors, create an intergenerational model of intergenerational leadership, and plan for future church sustainability.

The research findings of Rock Temple African Methodist Episcopal Church revealed that the Rock Temple African Methodist Episcopal Church historically and presently comprised of generational members who demonstrated a strong belief in God, collaboratively worked together to financially support the work of the ministry with wisdom and sacrifice. However, the data also strongly suggests that a generational gap

exists in the congregation as well as in the church leadership. The project results revealed

a mixed attitudinal feeling towards embracing intergenerational leadership and the

acceptance of various age groups serving in church leadership positions for future church

sustainability.

This project has reflected an outcome from three different perspectives. The first

perspective revealed responders' reactions of children, youth, and Millennials serving in

church leadership positions in the church. According to data it suggested strongly that age

groups eighteen to twenty-five and age groups twenty-six to thirty-four realized, and

confirm, that a generational gap exist in the current context and are willing to give of

themselves as it relates to time, talent, and resources in order to operate in an

intergenerational leadership model that consists of 1) selecting capable persons from all

age group to service in church leadership roles, 2) selecting persons who love and fear

God, 3) selecting persons who are honest and trustworthy, 4) selecting people who do not

seek personal gain for future church sustainability. Furthermore, age groups eighteen to

twenty-five and age groups twenty-six to thirty-four outcomes also revealed that these

groups of individuals are opened to embrace the suggested intergenerational leadership

model presented in this project and express an overwhelming desire to be heard and

represented in church leadership. Moreover, this age group are willing to meet the

challenges to bridge the generation gap that exist in the church context by volunteering

their time gifts, talents, and resources to create ministries that meet the needs of all age

and groups.

The second perspective is from age groups forty-five to sixty-five which indicated

their responders and attitudinal reactions concerning children, youth, and Millennials

serving in church leadership positions. This age group recorded a neutral response to children, youth, and Millennials serving in leadership positions in the church. In addition to this neutral response of children, youth, and Millennials serving in leadership role in the church, the data also suggested that this age group did not take a position for or against bridging the generational gap that exist in the following church ministries (children, youth, and adult ministry). Furthermore, this age group did not provide any indication that they were for or against the intergenerational model of 1) selecting capable people to serve in leadership roles, 2) selecting people who fear and love God 3) selecting people who are honestly, and trustworthy, and 4) selecting people who do not seek personal gain. This neutral stance seems to indicate a resistance to the model of intergenerational leadership and an unwillingness to rock the current leadership status quo.

The third perspective strongly suggests that age groups sixty-five to ninety are strongly opposed to children, youth, and Millennials serving in any leadership positions in the church. This age group according to data reflected are not willing to bridge the generational gap that exist in this context. The data strongly suggested from a 50% to a 70% overall response that this age group wants the current leadership to remain the same and are oppose to intergenerational leadership in its current context.

In summary, it appears from the overall age categorical data that has been shared in this research project indicates that Rock Temple African Methodist Episcopal Church overall is one edge of accepting intergenerational leadership as a method for future church sustainability. It appears that Rock Temple will need more time and further teaching and training to see the significance of planning for future church sustainably.

Even though the younger age groups (eighteen to twenty-five) reveal a strong desire of

acceptance for inclusive leadership overall age groups from forty-five to sixty-four

reflects some reservation and hesitancy about moving forward in accepting and practicing

intergenerational leadership in this context setting. While on the on the hand, the older

age groups (sixty-five to ninety) adamantly express that they are not currently ready to

embrace intergenerational leadership for future church sustainability. However, it is my

desire that with on-going training and an heighten awareness of inclusive leadership

practices that this age group will be more receptive to intergenerational leadership for

future church sustainability.

It is also my desire that with on-going training and a heighten awareness of

inclusive leadership practices that all ages group will be more receptive to

intergenerational leadership for future church sustainability. I know that this will not

happened over time, and various challenges await the congregation. I am very optimistic

about the future possibilities that the intergenerational leadership model will produce for

future church sustainability.

Before embarking on this project, I had a limited understanding of

intergenerational leadership. I did not consider that various age groups regardless of their

generational category desired a strong presence on the church leadership team and

wanted their voices to be heard for future church sustainability. This knowledge afforded

me that opportunity to be intentional in creating opportunities for relationship building

for future intergenerational sustainability. For example, a youth and adult forum was

organized and established by youth and adult members. The youth and adult members

varied in ages. They sat down and discussed their generational differences between each

other and decided to work together to bridge the generational gap and to work towards

for future cutch sustainability.

As a result of this youth and adult forum, a Young Adult Praise Team was

established and a training leadership partnership between the youth and adults were

agreed upon. One of the church local elders created a Mid-Study Bible Study for Seniors

members of the church with a focused on the concerns and issues facing seniors. This

project challenged me spiritually, mentally, emotionally, and physically. This project

forced me to stretch beyond my comfort zone and rethink ministry from a creative and

dynamic perspective. This project has challenged me to reach beyond my ministerial

normalcies and challenged myself and the congregation that am I serving to view

ministry from the lenses of intergenerational leadership with a focus of enhancing the

ministry where age group is inclusive and are welcome to utilize their gifts and talents for

future church sustainability.

APPENDIX A

PRE-ASSESSMENT

PRE-ASSESSMENT

The pre-post question was as follows:

- What is your understanding of church leadership?

- How do you feel about Children (ages 8-11) serving in leadership positions in the church?

- How do you feel about Youth (ages 12-17) serving in leadership positions in the church?

- How do you feel about Millennials (ages-18-40) serving in leadership positions in the church?

- Should leadership positions in the church be a life-time appointment?

- Should current church leaders be mentoring future church leaders?

- Do you feel that our church needs an outreach ministry that focus on children, youth, and millennials?

- What is your view about intergenerational leadership?

- What do you think caused the generational gap that exist in our church?

APPENDIX B

POST-ASSESSMENT

POST-ASSESSMENT

The pre-post question was as follows:

- What is your understanding of church leadership?

- How do you feel about Children (ages 8-11) serving in leadership positions in the church?

- How do you feel about Youth (ages 12-17) serving in leadership positions in the church?

- How do you feel about Millennials (ages-18-40) serving in leadership positions in the church?

- Should leadership positions in the church be a life-time appointment?

- Should current church leaders be mentoring future church leaders?

- Do you feel that our church needs an outreach ministry that focus on children, youth, and millennials?

- What is your view about intergenerational leadership?

- What do you think caused the generational gap that exist in our church?

APPENDIX C

PRE-SURVEY QUESTIONS

PRE-SURVEY QUESTIONS

Pre-Survey Questionnaire

We need your help at Rock African Methodist Episcopal Church. We are conducting a survey to prepare for our future. The purpose of this survey will be used to obtain data from Rock Temple African Methodist Episcopal Church congregates on how they feel about church leadership, children, youth, and Millennials. Responses will only be used for that sole purpose. This survey contains an identification number that will be used for following-up reasons. All responses will be treated confidentially and will no way be traceable to individual responses. Please respond to the survey truthfully and honestly. Thank you for your time in this matter. Your response matters. We care about what you think about your church.

1. Who are the leaders of the church? Please provide names of who you think are the leaders of the church. You can name groups and organizations. Anyone over an organization.

2. What is your understanding of church leadership? Please explain in your own words. Person who oversees different organization.
   A) How would you rate the leadership of your pastor?
   B) A) Very Satisfying
   C) B) Satisfying
   D) C) Fair
   E) D) Unsatisfying
   F) E) Very Unsatisfying

3. How would you rate the leadership of your church (Steward Board, Trustee Board, Presidents of Organization….etc.)?
   A) Very Satisfying
   B) Satisfying
   C) Fair
   D) Unsatisfying
   E) Very unsatisfying

4. How do you feel about children (ages 8-11) actively serving in leadership positions in the church? Please briefly explain your response by your chosen selection. For example, if you select for, oppose or not ready - please write an explanation for your selection.
   A) For
   B) Oppose

C)   Not Ready
D)   Unsure

5. How do feel about Youth (ages 12-18) serving in leadership positions in the church? Please briefly explain your response by your chosen selection. For example, if you select for, oppose or not ready - please write an explanation for your selection.
    A)   For
    B)   Oppose
    C)   Not Ready
    D)   Unsure

6. How do you feel about Millennials (ages 19-30) serving in leadership positions in the church? Please briefly explain your response by your chosen selection. For example, if you select for, oppose or not ready - please write an explanation for your selection.
    A)   For
    B)   Oppose
    C)   Not Ready
    D)   Unsure

7. Should leadership in the church be a lifetime appointment? Please briefly explain you answer.
    A)   Strongly Agree
    B)   Agree
    C)   Neutral
    D)   Disagree
    E)   Strongly Disagree

8. Should current church leaders be mentoring future leaders?
    A)   Strongly Agree
    B)   Agree
    C)   Neutral
    D)   Disagree
    E)   Strongly Disagree

APPENDIX D

POST-SURVEY QUESTIONS

Pre-Survey Questionnaire

We need your help at Rock African Methodist Episcopal Church. We are conducting a survey to prepare for our future. The purpose of this survey will be used to obtain data from Rock Temple African Methodist Episcopal Church congregates on how they feel about church leadership, children, youth and millennials. Responses will only be used for that sole purpose. This survey contains an identification number that will be used for following-up reasons. All responses will be treated confidentially and will no way be traceable to individual responses. Please respond to the survey truthfully and honestly. Thank you for your time in this matter. Your response matters. We care about what you think about your church.

1) Who are the leaders of the church? Please provide names of who you think are the leaders of the church. You can name groups and organizations. Anyone over an organization.

2) What is your understanding of church leadership? Please explain in your own words. Person who oversees different organization.

3) How would you rate the leadership of your pastor?
    A)   Very Satisfying
    B)   Satisfying
    C)   Fair
    D)   Unsatisfying
    E)   Very Unsatisfying

4) How would you rate the leadership of your church (Steward Board, Trustee Board, Presidents of Organization….etc.)?
    A)   Very Satisfying
    B)   Satisfying
    C)   Fair
    D)   Unsatisfying
    E)   Very unsatisfying

5) How do you feel about children (ages 8-11) actively serving in leadership positions in the church? Please briefly explain your response by your chosen selection. For example, if you select for, oppose or not ready - please write an explanation for your selection.
    A)   For
    B)   Oppose
    C)   Not Ready
    D)   Unsure

6) How do feel about Youth (ages 12-18) serving in leadership positions in the church? Please briefly explain your response by your chosen selection. For example, if you select for, oppose or not ready - please write an explanation for your selection.
   A)   For
   B)   Oppose
   C)   Not Ready
   D)   Unsure

7) How do you feel about Millennials (ages 19-30) serving in leadership positions in the church? Please briefly explain your response by your chosen selection. For example, if you select for, oppose or not ready - please write an explanation for your selection.
   A)   For
   B)   Oppose
   C)   Not Ready
   D)   Unsure

8) Should leadership in the church be a lifetime appointment? Please briefly explain you answer.
   A)   Strongly Agree
   B)   Agree
   C)   Neutral
   D)   Disagree
   E)   Strongly Disagree

9) Should current church leaders be mentoring future leaders?
   A)   Strongly Agree
   B)   Agree
   C)   Neutral
   D)   Disagree
   E)   Strongly Disagree

APPENDIX E

INTERVIEW QUESTIONS

INTERVIEW QUESTIONS

Interview Questions for Church Members and Study Group Members

1) How long have been a member of Rock Temple?
2) Are you a Second-Generation member of Rock Temple?
3) Are you a Third-Generation member of Rock Temple?
4) Were your parents' members of Rock Temple?
5) Were you parents or grandparents' leaders in the church? If so, please provide their names, organizations, and the positions they served usher board lay missionary trustees steward board?
6) In your opinion, how do you think that your parents and your grandparents were able to sustain the church and pass it on to future generations?
7) What attracted you to Rock Temple?
8) What are the strengths of Rock Temple?
9) What are some areas improvements that you would suggest for Rock Temple African Methodist Episcopal Church?
10) How long should a person serve in a leadership role?
11) Should Rock Temple establish a mentoring program for future leaders?
12) What is your view about Intergenerational Leadership?
13) How should Intergenerational Leadership be implemented at Rock Temple African Methodist Church?
14) What are some areas of improvements that you would suggest for Rock Temple African Methodist Episcopal Church?
15) If you were the pastor of Rock Temple African Methodist Episcopal Church, what suggestions would you give to bridge the generational gap that exist at Rock Temple African Methodist Episcopal Church?
16) Are you willing to serve and give support in the Children's, Youth, Adults, ministries to bridge the generational gap that exist in the church context? Please select what area of ministry you will serve and then select the answer that best suites you. (Yes) (Yes, with Training) No, Maybe, Not Sure.
17) Are you opposed to a diverse intergenerational leadership where Youth, Millennials, and adults function as a cohesive group to plan for future Church sustainability? Yes, No, Not Sure
18) How should intergenerational leadership be implemented at Rock Temple African Methodist Episcopal Church?

APPENDIX F

GLOSSARY

GLOSSARY

Definition of Intergenerational Leadership-

- A shared leadership that involves all age groups such as Silent Generations Ages between75-90, (Baby Boomers-Ages between 56-74), Generation X- Ages between 40-55, Generation Y(Millennials)Ages between 24-39 and Generation X-ages between 5-24.

Definition of Intergenerational Leadership-

- Intergenerational leadership is about meaningful engagement between leaders across generations - while consciously aware of the different generations, we recognize the opportunities for partnerships and collaboration. The research facilitator defines intergenerational leadership as a shared leadership that involves a variety of age groups functioning in a leadership role to plan for future church sustainability.

What are the characteristics of each generation?

- Intergenerational Leadership is categorically and systematically label so that we can focus on specific age groups, behaviors, and practices.

  Sustainability- to give support or relief to, to supply with nourishment, to keep up, to support the weight of, to keep up the spirits of, to bear under. The research facilitator defines sustainability as a collaborative effect among all age groups to provide insight, support, wisdom, knowledge, and service for preparing future church sustainability.

Sustenance- a means of support, maintenance, or existence, nourishment, the act of sustained, supplying with the necessities of life. Something that gives support, help or strength

Intergenerational Model
1) selecting capable people to serve in leadership roles, 2) selecting people who fear and love God 3) Selecting people who are honestly, and trustworthy, 4) selecting people who do not seek personal gain.

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